CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JUNE 25, 1836. NO. 776.---VOL. XV.—NO. 26.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

A YOUNG MINISTER'S FIRST VISIT AT THE DEATH-BED OF A BELIEVER.

(Concluded.)

To the well prepared Christian, I remarked, the prospects of futurity should be no other than joyous. Eye indeed hath not seen, nor ear heard, nor hath it pleased God fully to reveal to the heart of man the precise mode of our existence hereafter. On this point let speculation be silent. Enough that the glorious truth of a life beyond the grave has been made known. Enough that nature with her silent voice is ever uttering forth this truth. Enough that the human soul has been so constituted as to prove and demand its reality; that the intellect grasps at universal truth and claims kindred with the infinite, while this life is wedded to the finite; that this earth does not ripen the affections, but that they too, like the intellect, spurn allegiance to the *present* while mystic ties ever link them to what is beyond. Enough in fine that a revelation has been made by the universal Father for the guide and comfort of his children, which, amidst the purity and sublimity of its doctrines and precepts, has clearly brought life and immortality to light.

'Life and immortality,' rejoined Mr M— 'have indeed been clearly brought to light. In their hope I have lived, in their blessed assurance I die. Yet think not that I would undervalue the importance of our existence on earth. This world, this life are not the poor, contemptible things a fevered enthusiasm has sometimes represented them. These days and hours and minutes, are a holy charge from God. This world's ways are not all rough nor do our feet stumble in all its paths. Long and many are its seasons of gladness, telling the soul of yet greater rejoicing to come;—glad the communing of friends, glad the kindly exercise of benevolence toward our fellows, glad the spirit's aspiration, towards the perfect and unseen. I have loved the world because it was the work of God and because his mercy placed me here as the scene of my preparation for his farther will. I have prayed that I might not love it to the exclusion of higher affections and sublimer interests. With the faith and trust which Christianity have imparted and which Christianity alone could impart, I leave it in confidence and resignation.'

I need detail no farther the conversation. Here indeed had I witnessed a spendid triumph; —freedom from that bondage which holds some men all their days, death robbed of its sting, the grave spoiled of its victory. I felt in the presence of this worthy man confidence in the sustaining power of our holy religion as I had never felt before. I prayed *with him, at his request*, that the spirit of patience and entire resignation might still possess his soul; that his bright hopes might be undimmed to the last; that his faith and his trust might not fail; that a gracious forgiveness might be extended for whatsoever of wrong he had committed in the past, and that the will of the most high God concerning him might be abundantly sanctified to all who shared in his sympathies and interests. And I prayed, for in the gratitude of my heart at the scene I had witnessed I could not but pray, that to all of us present might be imparted the full satisfaction and comforts of our holy faith that we too might die the death of the righteous, that our last end might like his be filled with peace.

I turned from the death-bed of this Christian Believer, this truest of earth's philosophers, this upright and useful citizen, this valued friend, to my study and the privacy of my own meditations. Verily, exclaimed I, it is better to go to the house of mourning than to the house of feasting;—well may the living lay to heart the death of the good. I felt that the occasion had given me that which years of study might not bestow. A sublime theory I had seen verified in practice. I blessed God that the foundations of religion had thus been laid open before me; —as if a veil had been raised I had seen the strong cords by which, with its great consolations and animating hopes it is bound firmly to man's very soul. Truly, thought I, the season of sickness and sorrow, the parting hour are better arguments for religion than all the reasonings of the schools. They bring out our deep wants; they try the value of all earth's satisfactions; they call for supplies whose source is not of earth; their darkness and bitterness are removed by the teachings of that philosophy alone which is divine. Faith, trust, hope, those essential elements in the Christian character are surely no unmeaning things. Plainly had they been exhibited to me in their full power,—the death of my friend was an eloquent lecture upon their nature and aid. In the fortitude and calmness with which they had enabled him to die, they had indeed given to all of us whom his departure might affect, beauty for ashes, the oil of joy for mourning, and garments of praise for the spirit of heaviness. In Christianity might we all find the foundations of that faith as he had found them; faith in God as a being of infinite power, wisdom and goodness, in his kind and constant providence and in his righteous disposal of all the children of men. Faith in Christ as the authorized messenger of the most high; teacher at once and representative of his Father and our Father, the bearer of a revelation of light and love through which the soul is redeemed from sin and men set free from every form of bondage, are admitted to the glad liberty of the sons of God; faith in fine, unwavering trust, bright hopes in the future, that future which Christianity has unfolded and gilded with its promises.

Such were the impressions which I gathered from this last hour of the Christian believer. And thou, infidel, wouldst reject that light which religion sheds in the darkness and anguish of the final separation, with which it clears up the mysteries of death. If thou hast mocked at all sacred truth; if, without wishing to believe, thou hast even fortified thyself in thine unbelief; if thou hast ridiculed the laws of God and hast not cared to know on what they were based; if thou hast been living reckless of the present, laughing at a future, then indeed art thou of all men the most miserable and the most contemptible. But if striving, thou canst not believe; if thou hast looked out on the glorious creation and it has told thee only of a stern necessity, an everlasting fate, if the bright heavens above and the smiling earth beneath, all sublimity, all beauty, have uttered no voice of assurance from the Father; if the countless provisions which have been made for all animate and inanimate existence are to thee no proof of infinite benevolence; if in fine thou canst not believe that revelation from heaven, established by the mission, the ministry and the death of the Son of God; if, because history has often been false to its high trust, the records of our spiritual truth are discredited, then from my heart I pity thee. I pity while I hope for thee, that light may scatter the awful darkness that must brood over thy life. I will pray for thee that faith may yet be imparted; faith in the unseen and eternal; faith in the Father and the Son, and in the blessed teachings of the Christian Revelation. I will pray that its satisfactions, its consolation and hopes may yet be thine; that thine may yet be the death of the believer.

F. A. W.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 15.

TOLERATION OF THE CATHOLICS.

In the preceding numbers, I have endeavored to present to the reader as accurate a view of the present state of the Catholics, and of the several elements which contribute to their power, as my means would furnish. I shall next proceed to inquire into the causes which have been favorable to the production of this state of things; and in the present number I shall speak of the *toleration of the Catholics in the United States.*

The Catholics formed but a small part of the population of the Thirteen States which signed the Declaration of Independence in 1776. All these States, with the exception of Maryland, were colonized by Protestants, either emigrants from Europe or emigrants from Provinces previously settled.

The Western States were as yet occupied for the most part by the Indian tribes. Some years after, in 1803, the Louisiana purchase was made, a country, which was first settled to a considerable extent by Catholics, and is now divided into several states. Neither these states nor the Western states took any part in the Revolutionary war. The men and the money for meeting the expenses of that struggle, were wholly furnished by these Thirteen states; viz. New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia.

The North American Union formed after the revolution, constituted a Protestant nation, although some of the states which were subsequently admitted were Catholics in their origin, and although, in the contest for Independence, some individuals who were Catholics, were among the Signers of the Declaration, and in the American armies, as there have since been many distinguished men of the same faith among the eminent men of our country. The constitution, though framed chiefly by Protestants, is silent in respect to religion, and of course allows the exercise of the Catholic religion. By an amendment proposed to the states by Congress in 1789, and adopted in 1797, it is declared that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' And I believe that perfect toleration has been invariably given to the Catholics for the exercise of their religion, by the constitution of every state in the Union.

Although all these thirteen states except Maryland, were originally Protestant and in the main tolerant, it is true, that the Catholics, who resided in them, during the colonial government, were, in some instances, restrained in the exercise of their religion; but it was only when there was good evidence that they had exerted, and would still exert, political influence hostile to the peace and security of the people. Thus, in 1700, an act was passed by the Provincial Legislature of New York, forbidding, under severe penalties, the exercise of the Catholic religion in that province principally to prevent the Jesuits and Popish missionaries from Canada, who had before gone into that Province, fomenting rebellion, from practising on the Indian allies, and thereby seducing them, under the pretext of religion, from their allegiance to the British crown; and when Father Ralle was slain at Norridgewock, it was done under the full conviction that, as a Catholic priest, he was active in exciting the Indians of that place to aid the Catholic Canadians in their hostile enterprises against the English Protestants of that colony, who were at that time surrounded by numerous foes.

But, as living under the American constitution, we are now particularly concerned to know what have been the legal provisions respecting toleration since the ratification of that compact. And here I would remark that I am not aware that the Catholics have ever been denied a perfect equality of privileges with the Protestants, or have suffered any disabilities, on account of their religion, by the national or state laws in a single instance from the foundation of the American government.

The Catholics have been protected by the laws of this Commonwealth in their civil and religious rights, equally with other denominations. Judicial decisions have been made by the courts of justice, without respect to the religious creed of either, when no little excitement has been felt in the cases by individuals among Protestants and Catholics. From the first settlement of the country, more than two centuries ago, very little if any restriction has been here placed upon the Catholics, in respe to the exercise of their religion or the pursuit of the common objects of life. I am certain that, from the adoption of the state constitution in 1783, to the present time, there has been no distinction, in legislation, between the Protestants and Catholics among us. 'All religious sects and denominations who demean themselves peaceably, and as good citizens of the commonwealth, shall be equally under the protection of the law,' are the words of the Constitution. The Catholics have not suffered, nor do they now suffer any civil or religious disabilities among us; and no requisitions whatever have been or are now imposed on them by law, which are not equally imposed on every sect of the Protestants. Perfect toleration, therefore, has been, is now enjoyed by the Catholics among us. Not the slightest trace of public and authorized persecution of the Catholics can be found in the history of this commonwealth, for at least the last fifty years. Had it occurred, both the letter and the spirit of that instrument, would have been violated by the occurrence.

This toleration of the Catholics, throughout our country, both by national and state laws, though it may seem to be only a negative privilege, is still an object of immense value to them, and one too, which has been rarely enjoyed, thus far in the history of the world, by any Christian sect except the predominant one in the country. Toleration, to the same extent, hardly exists in any other country of the civilized world. In consequence of it, the Catholics have the same chance of increase, and the same encouragements in their laudable pursuits, as are enjoyed by the Protestants.

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FOR THE REGISTER AND OBSERVER.

BOOK AND PAMPHLET SOCIETY.

A public address was delivered before this Society on Sunday evening the 12th inst. at the Federal St. Church, by the Rev. Mr Lothrop.

As is well known this Society is composed principally of young men of this city, who worship at Unitarian Churches. It is the object of the Society to procure for free distribution, religious books and pamphlets in support of the cause of morality and pure religion—a more intelligent, exemplary, moral and truly religious fraternity is not to be found in any community. I bless God that we have such young men among us as compose this association. They will do much in assisting to carry forward the great and good work of liberal and enlightened christianity. In fact they can do much more than any other class to counteract and stay the progress of infidelity, which is now gaining such an ascendency over the minds of many of the rising generation. I greatly fear that many are led to disregard the truths of the gospel fromthe forbidding manner in which the Scriptures are sometimes explained.

If our young men who are just taking a stand in Society will engage generally in this work, it is more than half completed; and can they for one moment hesitate?

A religious character to them is of great value; they are within the reach of many and valuable [illegible] pursuit of happy things; and they are never wearied, for variety is always in prospect. It is of great importance to such a state of mind, that the objects which most interest it should be of the least questionable character—a character obvious and simple, while it is lovely. It should be lasting in its nature to correspond with the natural and freshness which every day will bring to it; it should be animating in its interest, that the tone of the mind be not weakened; it should be of perpetual and increasing interest.

Now Christianity, as explained in the books and pamphlets above alluded to, is of all others, the subject itself, about which the young mind may be the most safely and usefully employed. Much that distinguishes this subject from all others, fits it especially for the susceptibility of our natures when young. It brings distinctly into view the character of our Savior, which is as lovely as it is elevated. He was particularly attracted by the beauty and simplicity of our nature as exhibited in the young, and he even drew from the character of children the illustrations of his sublimest doctrines.

The free distribution of books containing such sentiments is the object of the association, in whose behalf the meeting was convened.

It was not my intention when I commenced writing to say even thus much of the merits or claims of this Society, but to speak in terms of just commendation of the address pronounced by Mr Lothrop. It breathed throughout a spirit of piety and benevolence well worthy the preacher and the object for which it was written. I fear that we who reside in New England, do not sufficiently prize the blessings we enjoy in the opportunity we have of hearing the discourses of our learned and pious clergy, as well as of reading their Theological writings.

By the agency of the American Unitarian Association, very many tracts from the ready pen of these Philanthropists have been spread throughout our extended country, and have carried peace and joy to the hearts of many of our fellow beings. I confidently hope the address above alluded to may be printed, and distributed through the same channel. It will be read with deep interest, and will prove another antidote to the misrepresentations of bigots, who allege that those, with whom it is our high privilege to be associated, are deficient in the true Christian spirit.

F.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CLASS PAPERS.

No. xv.

It becomes again the duty and privilege of the writer of this report to give a detailed account of the number and condition of his class, and of the labors of the year which is just expiring. In the report rendered the last year, a statement was made of the course which had been adopted by him in teaching the evidences of Christianity, so far as he had then proceeded, and a promise was then given to complete the sketch if another opportunity occurred. In the prosecution of this design you are furnished with the present report. A recapitulation is necessary. In the first place, we must recollect, that in the outset, the proofs of the existence of God were deemed necessary and important. These were drawn copiously from the evidences of contrivance and design manifest in all the works of creation, and these marks also give evidence of the wisdom and benevolence of the Creator. In the second place it was deemed necessary to show that a revelation was needed by man, both at the period of his original formation, when Moses begins the history of these revelations; and at the period of the advent of our Savior when the writers of the New Testament complete the work; and further that, from the benevolence of the Creator, there was reason to expect such a revelation. In the next place the process was to prove the authenticity of the New Testament, supposed to contain this revelation; namely, that it is a book as old as Christians affirm it to be, and that it was written by those to whom it is ascribed by Christians every where. After this, the credibility of this book was the subject of proof by a great variety of evidence, showing that it is worthy of implicit confidence in regard to all its statements. Thus far I had proceeded at the time my former report was made. The next step in course, was to prove the divine authority of the Scriptures. This was attempted in two ways, first by the proof derided from Miracles, and secondly by that derided from Prophecy.

The course adopted with regard to the miracles was the obvious and probably the general one. The laws of nature, so called, were taken up and analyzed with great minuteness, so as to make it clear to every mind what, and what alone, we are to understand by a law of nature. Nature, it was maintained, being nothing more than inanimate and unintelligent matter can neither make nor execute a law: that a law is a rule of action, and as a rule of action supposed from its very nature an intelligent cause both for its production and operation, so it is manifest God is the only law-maker in regard to nature, and that the execution of the law must be the result of his own omnipotent and ceaseless energy. If then the operations of nature were the operations of Deity, they, can neither be suspended or deviated from, except at his own will and pleasure, or by some one duly authorised and empowered by Him. Now a miracle is such a suspension, or such a deviation, and therefore if a miracle is performed, it must be by the will of the Creator—the lawgiver—or by some one authorised and empowered by Him. Such miracles were performed by our Savior, and in this we have a convincing proof that he was a divinely authorized messenger of God; and that whatever he taught in this character, must be the truth of God. Proofs were brought to show that our Savior performed these acts called miracles ascribed to him in the New Testament;—that they were publicly performed, in open day light, in the presence of enemies as well as friends;—sometimes,—before large multitudes; at others, before a few, where every opportunity existed for detection if there were any collusion or deception intended; and that besides these there were national monuments and usages set up at the time in consequence of them, and which remain to the present day. A new religion had been established on their footing, which can be accounted for in no other way; and that the Savior, the Apostle, and other witnesses, gave up their lives in attestation of their truth, the strongest proof that could be given of the honesty and sincerity of a witness. The miracle of the resurrection of our Savior was particularly dwelt upon for a number of successive Sabbaths, —the objections made to this great fact in the history of Christianity by infidels were removed; —its certainty morally demonstrated, and the consequences resulting therefrom clearly set forth.

Prophecy was the next subject which engaged our attention. Prophecy was first explained as something foretold which was beyond the possible ken of human foresight, and so fulfilled subsequently, that no mistake could exist as to the fact or facts prophecied of, and their entire coincidence with those events which were identified with their clear fulfillment. The prophecy of Moses, in respect to the fortunes, the sufferings and fate of the Jewish people, was taken as a striking illustration of scripture prophecy in general. The prophecies of the Old Testament, of the promised Messiah, were then poined out;—the time of his coming as prophecied of by Daniel and other prophets; and their exact fulfillment in the birth of our Savior at the time predicted,—in the character which he sustained, and the purpose and completion of his messiahship. Another proof from this source was then taken up from the prophecies made by our Savior himself, especially that of the destruction of Jerusalem, and by a minute comparison of the subsequent events with his prophetic language, to show the divinity that must have dwelt in him—the divine authority which empowered him to speak and to act in the name of the Omniscient One.

(To be concluded.)

FOR THE REGISTER AND OBSERVER.

REVISITING THE GRAVE OF A FRIEND.

Many a month had passed since I stood by the death-bed, and closed the eyes of a young man full of promise. He had for many years been weakening by the way, and everything had been done, which affection could devise, to restore his health or relieve his sufferings. He had taken several journeys and one long voyage, with the hope of being benefited. But he returned at last way worn, weary, and feeble, to die at the home of his childhood, and in the arms of his parents. The neighbors kindly offered their services, as formerly, sent delicacies, and affectionately inquired about him who had been born and had grown up among them. But their kind wishes and earnest prayers availed not. He sank away, and every day was an admonition to his friends, that ere long he must leave them.

It was a chilly Sunday afternoon in December. The people had passed by to church. We sat quietly and anxiously in different parts of the house, not knowing how soon the hour might come. We were suddenly called to the bedside. The spirit was struggling to free itself from this mortal coil; and we, the short sighted creatures of a day, impatient almost under the appointments of Providence, were still hoping against hope, that he might abide on the earth yet longer. But we had hardly time to realize that we were at his side, before he called on his father and mother and sister, and expired. I shall never forget the occasion. It was the first deathbed scene which I ever beheld, although I had been present at all moments immediately before and after the spirit had fled. A graphic pen could not describe all, when this the last son and brother departed, even were it proper to obtrude the sacred sorrows of such occasions upon others.

We followed the body to the grave. It was a cold afternoon, and a little snow had fallen. The sun ran low and shone on the scattering, snowy, fleecy clouds with a peculiar, melancholy hue. A board was placed on the damp ground for the sick and only surviving sister. The coffin was carefully lowered so as not to strike the side of the grave. The cord remained undrawn, lest it should grate on the feelings. We half stopped and looked in, as we passed away, still anxious to see if all was right, and still somehow fearful lest some harm might befall him. And then we left the cord to be drawn, and the grave to be filled by those whose feelings were tender; but who were not bound by the ties of relationship.

More than a year afterward, I was at the village again, and went with the only surviving sister to revisit the grave. It was between meetings on a Sunday in the month of May. The locust trees in the burying yard were just beginning to open their buds, and all nature to cast off its winter dress for its summer livery, even as the soul comes forth in glory at the resurrection. We crossed the yard to the further part with a sacred silence, and we found that the small stone which had been placed in the middle of the grave to mark it was still there. A little rose bush had been planted which seemed struggling between life and death. The turf had begun to look old. We cast our eyes around. There were the same village churches and buildings, upon which the departed and the living had often looked together. The sun still shone as bright as ever. People were thickly passing to and fro in the street; but they passed by and heeded not the sleeper, that slept on quiet, undisturbed, week after week, and month after month. At a remote part of the yard stood two or three mourners by the grave of some one whom they loved; but I knew them not. And as I looked again upon the grave, and all near me was still, save the buzzing of an insect or two, and the melody of a distant robin that was singing most merrily; methought, O happy, happy young man! free from the corroding cares and anxieties of the world; whom God has called away; sleep, sleep on, take your rest.

I improved a favorable opportunity afterwards to say something to the father about a stone to mark the spot of his child. 'No,' said he, 'I think it will not be done. Fifty years hence my name here will be extinct, there will be none to resort with interest to the spot. I have buried all my four sons. I have but one daughter and she is an invalid. Let us be forgotten and the places which now know us, know us no more forever.' It was enough. I said no more to him, but asked a person whom I knew, to plant a weeping willow by the grave the next autumn, that a spot which was connected with many interesting associations might not be lost to me, if I should visit it at some future time.

The gray locks had gathered fast on the father's head. The mother endeavored to conceal the disease of grief which I saw too clearly was seated in her heart, and consuming her strength. But with much firmness they were struggling to rise above the trial, and were looking forward with resignation to the hour when all tears should be wiped away and they should join the objects of their affection in another world.

AUGUSTIN.

[From the New York Observer.]

PROCEEDINGS OF THE GENERAL ASSEMBLY.

CASE OE DR. BEECHER.

Dr Hoge, chairman of the judicial committee, stated that Dr J. L. Wilson had requested leave of the committee to withdraw his appeal from the decision of the Synod of Cincinnati in the case of Dr Beecher. That committee thought it proper to report the request to the house. It was his duty to say that Dr Wilson might have abandoned his appeal without this step, but had chosen to pursue what he believed the most orderly course. As Dr Beecher was interested in the case, it might be proper to hear a few words from him.

The assembly agreed to this suggestion.

Dr Beecher then said that for the sake of precision he had reduced his remaks to writing, and should be glad to have them in some way go upon the records. He then read as follows:

'Although I have been twice cleared, on the charges proposed to be withdrawn, in the court below, their renewal in the form of an appeal is calculated to perpetuate suspicion, and to prevent the confidence which belongs to innocence. I rejoiced, therefore, in having an opportunity to explain once more my doctrinal opinions, and express my thoughts on various topics calculated to vindicate my character, and to promote the purity and the peace of the church. What the effect of the withdrawment of these charges may be, leaving me still surrounded and impeded by suspicion, in my efforts to serve the church, I am unable to say. I am prepared for trial and am persuaded that I should be able to add to the evidence of my affectionate fidelity to the Presbyterian church, and honest and cordial conformity to her doctrinal standards: but I have full confidence in the General Assembly that they would do nothing in the case, which, in their opinion would compromit my rights or the safety of the church: and I prefer, therefore, instead of expressing any wishes of my own, to refer the subject entirely to their discretion.'

[The paper as at first read contained some expressions which were afterwards stricken out, but which, as Dr B. withdrew them, we omit.]

Dr Wilson said that he had not expected when he asked leave of the chairman of the judicial committee to withdraw his appeal, to have heard any opposition from any quarter; much less had he expected———[Here Dr W. referred to the passages omitted above.] He wished to understand the case fully and fairly, and he should therefore occupy a few minutes in stating it. When the decision was made in Synod it was unsatisfactory to him; but after he had given notice of his appeal, and had accompanied it with his reasons in writing, the Synod thought proper, and no doubt from good motives, to request that Dr. Beecher would publish speedily, and in pamphlet form, the argument in his defence, that the difficulty might be ended. Whereupon he had stated what he now repeated, that if the publication was satisfactory to him, the appeal would not be prosecuted. He had, of course, waited with much solicitude for a brief statement of Dr Beecher's argument; but he had waited in vain, and it was not until more than five months, and on the very evening before the meeting of the presbytery of Cincinnati, that he received for the first time a copy of 'Dr Beecher's Views in Theology.' It was then impossible for him to examine it. The period had elapsed which he had fixed beforehand for his decision, and he had written to the clerk of Synod giving notice that he should pursue his appeal, before he had had any opportunity of examining the book. When he did examine it, it was not satisfactory to him. It was not such a book as the Synod had requested. The author himself said in the book that he had not confined himself to the limits or the language of his defence. Of course the book was not satisfactory to Dr W., and he therefore, conscientiously, and not in any[vexatious spirit, determined to prosecute his appeal. Could any man suppose he would leave his pastoral labors among a congregation that he loved, that he would leave the bosom of his family, that he would undergo the expense of a long journey, and would place himself for days and nights on board a floating volcano, merely to vex Dr Beecher? God forbid! He had no such feeling. He had too much respect for that aged brother, whom he loved, while he hated his theology.

And when he came up here with his appeal, how had he been addressed by his friends and brethren? He had been assailed on all quarters with earnest requests that he would withdraw the appeal. Not two nor three, but dozens of those with whom he had been in the habit of acting had pressed the request upon him; a request which, coming from such friends, he considered almost in the light of a command. His friends had their own motives for such a course, yet he felt that he could not withdraw, that he could not go home with a clear conscience unless he should prosecute the appeal. It was on Tuesday, he believed, that he had presented his request to the chairman of the judicial committee, and how had he been addressed on the day previous, 'Here Dr Beecher has been preaching us two most orthodox sermons, and has cut up new-schoolism by the roots, and will you still push your appeal?' I then said, 'No: for I am always rejoiced when I amend or see any others do so.' But I am still ready to prosecute the appeal, and I can make out a clear case. If there is one word to go on the record which is calculated to throw me into the shade, or cast any insinuation on my motives, I enter my protest against it. I say again, 'I am ready to prosecute my appeal.' If you find me vexatious, or unkind, or contumacious in my spirit, then inflict on me the censure I deserve; but both the Synod and Dr Beecher himself expressly acknowledge that I had manifested no such spirit. I consented to withdraw the appeal for the sake of saving the time of the Assembly, and saving the feelings both of Dr Beecher and of myself, and more especially as all the doctrinal questions involved in the case will be settled during this meeting of the Assembly. Of what use would it then be to prosecute the appeal? And why shall there be put on record any thing which looks like a censure upon me for withdrawing it? The Assembly, I am confident, will not do it; and I leave the matter with them.'

Dr Miller said that he had been in hopes the Assembly were about to be delivered from attending to this matter, and he had not abandoned that hope yet. He must acknowledge that when Dr Beecher read the brief statement which they had heard, he did regret the semblance of insinuation which it seemed to contain. He hoped that Dr Beecher, in the spirit of fraternal accommodation, would consent to take back the paper, and divest it of every thing that looked like a reference to the motives, or state of mind, of the prosecutor. If Dr B. would do this, he should be gratified. They were a court of Jesus Christ; and he hoped that every thing there would be done in the spirit of the gospel, which was the spirit of love and of peace.

Dr Beecher said, that as he had meant to convey no insinuation whatever, and not having anticipated such an impression as it now appeared the expressions employed had produced, he wished to modify them.

Dr Wilson said, if there was the slightest objection to his withdrawing his appeal, he should withdraw his request for leave. He had rather prosecute it than not.

Dr Peters said, he rose to move the appointment of a committee of five, to confer with Dr Beecher and Dr Wilson, and to draft a minute which they could recommend to the Assembly, so that all farther discussion of this matter might be avoided.

Mr Boyd seconded the motion, and would only add, that this delicate and interesting subject had occupied the deep and anxious attention of the judicial committee, and this very mode of settling it had received some consideration in the committee. He cherished the hope that the result would be such a reconciliation between these two venerable and valuable men, as would secure their future co-operation in contributing to the good of the church.

Mr Brainerd here rose to speak, but the Moderator stopped him, when

Dr Beecher again presented his paper, as modified above. He said he never had indulged, and did not then hold, the opinion that Dr Wilson had acted otherwise than conscienci-

ously in his appeal. He always had believed that Dr Wilson felt bound in conscience to act as he had done. Far be it from him to insinuate the contrary; and he was glad of an opportunity of disclaiming any such purpose. He had modified his paper, and he now left it to the Assembly to do with it as should seem good in their sight.

A committee was forthwith appointed by the chair, consisting of Dr Peters, Dr Miller, Mr Boyd, Mr Cleveland, and Mr Ewing.

FOR THE REGISTER AND OBSERVER.

GENERAL EXERCISES IN SABBATH SCHOOLS.

NO. II.

Mr Editor,—In a former number, I have remarked on the importance of adapting these exercises to the *present wants* of the child. Perhaps in the remarke which follow, there may be much difference of opinion.—If so, my object will be attained by inducing some of your correspondents to describe their efforts and to give us the results of those efforts. I shall make these remarks as concise as possible, hoping to draw attention to the subject from those competent to do it justice.

2. THE COMMON-PLACE DUTIES OF LIFE should hold an important place in these exercises. I would have the child feel that his attention to these duties is an essential part of the *Christian* character. For what are these common-place duties, as they are called?—what are they but the sum and substance, the comfort and earthly happiness of our fellow creatures?—I dislike the practice, too common with many, of despising those duties and kind offices which tend to make those around us happy—it is only a modified form (and but little better in its kind) of that spirit which leads men and women to shut themselves out from the world that they may nourish a stern and gloomy spirit, and mortify all those feelings in their nature which tend to make them good and useful members of society—feelings which link man to his fellow, and to his Maker. It is in effect, the spirit of paying tithes of mint and anise and cummin and neglecting the weighty matters of the law. I would lead those whom I teach, to look upon those duties which tend to make them good sons, good daughters, kind brothers and sisters, obliging companions, as part of that great system which Christ came to teach. I would tell him that his punctuality and attention at school, and his regular attendance at church, his well-learned lesson, his attention at his workshop, his store, or wherever his business may call him, are each and all essentials of the grand whole of Christian morality and perfectness of character. *Fidelity in the common, everyday duties in life*, is a point I think should be enforced on all our children. Teach them that their goodness is a part of themselves—that it is not to be put on when we put on our Sunday clothes, when we are at our Sabbath school, or at church;—but should be just like the bright and beautiful sun, shedding peace and cheerfulness on all around.

Much also may be drawn from nature in these exercises. Our Savior's most striking and effective instructions were illustrated by the beasts of the field, the fowls of the air, and the beautiful and pure in inanimate nature. How childlike simple and impressive seems the passage illustrated by the lily: 'Behold the lilies, how *they grow!*' &c.—And I have heard the best exercise and the most impressive given by one of our most successful superintendents, illustrated by a green and a faded leaf—drawing from these simple objects a striking illustration on the immortality of the soul.

His own frame—the wonderful machine we call *man*,—its adaptation to every want, the wisdom and goodness displayed in its functions and in its adaptation to its varied functions, afford practical and forcible subjects for these general exercises. I have heard many and useful exercises on these topics—illustrating the existence of Deity, his care and kindness.

I know much objection is made by some against the use of stories, objects of natural history, physiology, &c. But I think it will be conceded by nearly every Sunday school teacher, by any one acquainted with the habits and minds of children, that unless a person has extraordinary talent for pleasing children, a long moral and religious address is dull, uninteresting and tiresome. The mind of the child asks for something striking, something tangible, something which he *feels* to be a reality, on which to fix itself—it wants an associating idea, something by which it may recollect a truth—as a traveller calls to mind a point in his journey, rendered familiar by some peculiar object or occurrence which is associated with that point, but which otherwise would have been forgotten and lost. Talk to an adult about an abstract truth in religion; *his* mind is enlarged, matured, and exercised sufficiently for him to understand it;—yet even in this case, how much more vivid and interesting is that truth rendered by an association with some peculiar beauty or force in the language of the speaker; and how little does a dull, monotonous, commom-place sermon engage and interest an audience of adults.—I assume it for fact, then, that a child needs an associating idea in his moral lecture—a something by which his imagination may be excited, his attention aroused.—How shall this be done? According to my ideas of a child's mind, we can find no better way than to illustrate the exercise by some story. In telling him for instance the sin of falsehood, introduce some story illustrating this vice; of some boy who has been so placed as to yield to temptation, and to be guilty of the miserable vice of lying. Show him the effect of it—its final consequence. Let this be a real story, and this boy becomes associated in his mind with this sin. It is just like a painting hung up before him, in which he sees a character displayed true to life.—The Spartans understood this feature in a child's mind when they exhibited a drunkard for the instruction and warning of their children. Will not this have a good effect on the child's mind?—will it not lead him to think of this vice as an actually existing evil, against which he must guard? The boy in your story has passed through this same ordeal,—its consequence has been as detailed; and your pupil, seeing how he conducted himself, profits by the example.

As an illustration of this:—After reading the thrilling story of the 'Backslider,' one of my pupils, an observing little fellow, asked me as we were conversing about its powerful and affecting details,—'Is this story true, Mr ——?' Did it really happen?'—'The story is *founded on fact*, and there have been just such incidents as are detailed here,' I replied. But the story had lost its identity, its reality in his mind by the intelligence that I had never known this person, and did not know that these circumstances actually took place. It will not always answer the same end if you tell him, persons have been placed in just such circumstances and have acted as this person acted.—It has lost a something that gave it its greatest force for his mind. I mention this little work, because it is one of the best I have read of this class of writings, and worthy of being placed in the hand of every young man or boy.

I am here reminded of the oft-repeated remark, that there is enough in our Savior's character and teaching to illustrate any truth. This it seems to me, proves too much. If we take our Savior's manner of teaching, use his words, repeat his teachings, we are committing the very thing complained of—our Savior illustrated his instructions by stories, or parables and by reference to nature around him. It may be said, here is an argument for supposed or fictitious illustrations. Be it so—all I maintain is, that real stories are *best* for our children—if we have them not, tell them such as we have, only let them be *natural*.

To return to our subject.—I think our Savior's example, pure, perfect as it is, will not impress so deeply a truth upon a *child's* mind as one who lives in his own time and is born under like circumstances as himself. The child on his first knowledge of our Savior's character, and his office, hears him spoken of as a wonderful and extraordinary personage—the *Son* of God—the Messiah—the Promised Deliverer—the Prince of Peace.—What idea should we draw from hearing for the first time this character and these attributes applied to any being?—Certainly, the idea of power, great and superhuman wisdom and goodness. A child thinks in the same manner that we should think—he thinks of Christ as supernatural, higher and more perfect than man can ever be;—that he should be, then, so far above him in goodness and piety does not seem extraordinary; it seems, as it were, a matter of course. He will not feel the full force of the example of our Lord till he can understand and realize its beauty by a course of mental discipline, and having it unfolded to him in his onward progress by his teacher. It will not touch his heart, when first presented, as would a knowledge of one whom he can *feel* as well as *hear*, was tempted in all points as he is. I may make some further remarks on this part of the subject in another connexion, at a future time.

On adapting these exercises to the *future wants* of the child, it is unnecessary to speak. The soil properly prepared for the good seed must, as a natural consequence, produce good fruit—fruit which shall ripen and perfect in in eternity. Oh, what an inspiring thought to the faithful teacher—that mayh ap some truth which he now enforces, though *he* may never see its good results, will kindle a flame in that young soul which shall burn and brighten when earth and its scenes are merged in the glorious realities of eternity—that the seed which he now plants in that young heart, though it may long be dormant, shall germinate beneath a more genial influence, and bear fruit unto immortality.

Of illustrations by objects of natural history I presume there can be no difference of opinion. But there may be an extreme to which this is sometimes carried, by making them the main subjects, while the instruction is only incidental. These are exceptions to any general rule and cannot be urged as an objection to their introduction into Sunday school exercises.

These remarks, extended to a greater length than was intended, on this important part of our system, are submitted with the hope of eliciting views from those who have been foremost in this good work. Others are coming up to the work—these need instruction in their duty, and a knowledge of the best manner of performing it.

HOWARD.

THE ZEAL THAT IS HEAVENLY.

Let us take heed we do not sometimes call that zeal for God and his Gospel, which is nothing else but our own tempestuous and stormy passions. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those that differ a little from us in their apprehensions. It is like that kind of lightning which the philosophers speak of, that melts the sword within, but singeth not the scabbard. It strives to save the soul, but hurteth not the body.—True zeal is a loving thing, and makes us always active to edification, and not to destruction. If we keep the fire of zeal within the chimney, in its own proper place, it never doeth any hurt; it only warmeth, quickeneth, and enliveneth us; but if once we break out and catch hold of the thatch of our flesh, and kindle our corrupt nature, and set the house of our body on fire, it is no longer zeal, it is no heavenly fire; it is a most destructive and devouring thing. True zeal is an *ignis lambens*, a soft and gentle flame that will not scorch one's hand. It is no predatory or voracious thing; but carnal and fleshly zeal is like the spirit of gunpowder set on fire, that tears and blows up all that stands before it. True zeal is like the vital heat in us, that we live upon, which we never feel to be angry or troublesome; but though it gently feed upon the radical oil within us, that sweet balsam of our natural moisture, yet it lives lovingly with it, and maintains that by which it is fed; but that our furious and distempered zeal is nothing else but a fever in the soul. To conclude, we may learn what kind of zeal in all cases universally it is that we should make use of in promoting the Gospel, by an emblem of God's own, given us in the Scripture, those fiery tongues that upon the day of the Pentecost sat upon the Apostles, which sure were harmless flames, for we cannot read that they did any hurt, or that they did so much as to singe a hair of their heads.

I therefore shut up this with that of the apostle; 'Let us keep the unity of the spirit in the bond of peace.' Let this soft and silken knot of love tie our hearts together, though our heads and apprehensions cannot meet; as indeed they never will, but always stand at some distance off from one another. Our zeal, if it be heavenly, if it be true vestal fire kindled from above, will not delight to tarry here below, burning up straw and stubble, and such combustible things, and sending up nothing but gross and earthly fumes to heaven; but it will rise up, and return back pure as it came down, and will be ever striving to carry up men's hearts to God along with it. It will be only occupied about the promoting of those things, which are unquestionably good, and when it moves in the irascible way, it will quarrel with nothing but sin. Here let our zeal busy and exercise itself—every one of us beginning first at our own hearts. Let us be more zealous than ever we have yet been, in fighting against our lusts, in pulling down the strong holds of sin and Satan in our hearts. Here let us exercise all our courage and resolution, our manhood and magnanimity.—*Cudworth.*

PARENTAL RESPONSIBILITY. Men think that the teaching of their children belongs to the schoolmaster and the minister only, and not to themselves, but all have their several parts to do, and no one's work goeth on well without the rest. But the parent's is the first and greatest of all. As when the lower school is to teach children to read, and the grammar-school to teach them grammar, and then the university to teach them the sciences. If now the first and second shall omit their parts, and a boy shall be sent to the university before he can read, yea or before he has learned his grammar, what sort of a scholar do you think he is likely to make? If you have a house to build, one must fell and square the timber, and another must saw it, and another frame it, and then rear it; but if the first be left undone, how shall the second and third be done? A minister should find all his hearers catechised and holily educated, that the Church may be a Church in deed. But if a hundred, or many hundred parents and masters, will all cast their work upon one minister, is it likely think you, to be well done? Or is it any wonder if we have ungodly Churches, and Christians that are no Christians? O how much more good might a minister do and how much more comfortable would his calling be, if parents would but do their parts!

Baxter.

CHRISTIAN CHARACTER. A Christian who is meek, humble, kind, patient, and lays himself out to be useful to others—who condescends to their ignorance, weakness, and infirmities—one who passes by provocations, injuries, and contempt, with patience and with silence, except where the glory of God and the honor of truth call for a vindication—that pities all sorts of men in their failings and miscarriages—who is free from jealousies and evil surmisings—loves what is good in all, and even his enemies who maltreat him; such an one gives a fairer exhibition of the Christian character or of true and genuine Christianity, the virtues and excellencies of Christ, than thousands do by means of the most splendid works of piety and charity, where their frame of mind is wanting in them. For men to follow the example of Christ while they are proud, wrathful, envious, bitterly zealous, calling for fire from heaven to destroy men, or fetching it themselves from hell, is to cry to the Saviour, 'Hail, Master!' and crucify him afresh unto their own power. *Dr Owen.*

CHRISTIAN REGISTER.

BOSTON, JUNE 25, 1836.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

This body has for many years had more notoriety than any other ecclesiastical assembly or association in the United States. The meeting for the present year closed on Friday the 10th inst. On all the great questions which came up for consideration there was much division, and though the deliberations were attended with less personality and violence than in some preceding years, the results are of no favorable aspect to the peace and unity of the Presbyterian Church.

The appeal of Mr Barnes, as we mentioned last week, was sustained by a majority of thirty eight votes. He is accordingly restored to the ministry and the sentence of the Synod of Philadelphia is reversed.

After this result, Dr Miller, who voted in favor of restoring Mr Barnes, moved a resolution, declaring that Mr B. 'has published opinions materially at variance with the Confession of Faith and with the word of God'—and that 'The Assembly consider the manner in which Mr Barnes has controverted the language and doctrines of the public standards as highly reprehensible, and as adapted to pervert the minds of the rising generation from the simplicity and purity of the Gospel plan;'—and therefore they 'would solemnly admonish Mr Barnes again to review his work, [on the Romans], to modify still further the statements which have grieved his brethren; and to be more careful in time to come to study the purity and peace of the Church.'

Dr Miller said 'he would sooner have his right arm amputated, than suffer the vote to remove the suspension of Mr Barnes to go forth to the world without an effort to express such an opinion as was exhibited in his resolution.'

Dr Miller's resolution was rejected by a majority of thirteen votes.

A *protest* was offered (and ordered to be entered on the journals) against the decision of the majority on Dr Miller's resolution, because that vote 'was a refusal to bear testimony against errors, with an implied approbation of them' &c. in contradiction to the standards—because the errors are of a fundamental kind—and because the 'approbation of them was passed after it had been proved to the Assembly that Mr Barnes had denied important truths and expressed opinions respecting original sin &c., which cannot be reconciled with the standards.'

The protest was signed by fifty-three members, and another protest was offered, with fifteen names, varying in some circumstances from the preceding.

A committee was chosen by the Assembly, of which Dr Skinner was chairman, to answer these protests, which answer was afterwards reported at considerable length. It admits that some of Mr Barnes's phraseology is liable to be misunderstood, but maintains that his doctrines are substantially orthodox; and it demonstrates the awkward condition in which the Assembly would be placed by pronouncing that Mr Barnes had committed a capital offence against the church—while they were reversing the sentence due to such an offence, which was passed by an inferior tribunal.

Abating the fact that some scruples might arise in the case, in consequence of irregularity of procedure on the part of the Synod of Philadelphia which suspended Mr Barnes, the minority of the Assembly, in their vote against reversing the judgment of the Synod, must appear, we think, to impartial spectators, to be the most true and faithful presbyterians; true and faithful to their creed, and the only staunch defenders of their citadel against heretics so called.

The *slavery-question* was disposed of with less excitement than there was reason to apprehend. The abolitionists failed to obtain a judgment branding slavery as 'a sin which ought to subject the doers of it to the censure of the Church,' and the members from slave-holding states, who were strenuous for some definite action, were not gratified in their wishes.

Mr McKenny of Va. proposed the following preamble and resolution as a substitue for the report of Dr Miller:

'Whereas the subject of slavery is inseparably connected with the laws of many states of this Union in which it exists under the sanction of said laws, and of the constitution of the United States; and whereas slavery is recognized in both the Old and New Testaments as an existing relation, and is not condemned by the authority of God, therefore,

Resolved, That the General Assembly have no authority to assume or exercise jurisdiction in regard to the existence of slavery.'

The Assembly finally voted, 154 to 87, in favor of the following motion offered by Dr Hoge:

'Inasmuch as the constitution of the Presbyterian church, in its preliminary and fundamental principles, declares that no judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority; and as the urgency of the business of the Assembly, and the shortness of the time during which they can continue in session, render it important to deliberate and decide judiciously on the subject of slavery in its relations to the church; therefore, Resolved, That this whole subject be indefinitely postponed.'

Thus expired—after a struggle on the part of about thirty abolitionists, who protested against this mode of killing—one of the dreaded adversaries of the Church.

Besides the decision in the case of Mr Barnes there were other votes that indicated the relative strength of parties.

The appeal and complaint of the Assembly's second Presbytery of Philadelphia against the Synod of Philadelphia, (the Synod that condemned Mr Barnes) for dissolving that Presbytery, and threatening its exclusion from the Presbyterian church if the mandates of the Synod were not obeyed, were sustained.

The proposition for an ecclesiastical organization for carrying on *Foreign Missions*, separately from the *American Board of Commissioners* for that purpose, was rejected by a vote of 110 to 106. This decision brought forth a protest signed by the greater part of the minority and headed by Dr Miller, on the ground that the decision was a violation of a contract made by the last Assembly—that it was a refusal to obey the command of the *divine head of the church* to send the gospel to every creature, &c.

The following are some of the mournful strains in the solemn dirge of the *Editor of the Presbyterian*, (the *Precentor* of the faithful choir) over the fallen Church.

'Our readers will perceive from the reported proceedings of the General Assembly, that the Presbyterian Church, through its highest Judicatory, has sanctioned doctrines not only subversive of her own professed faith as set forth in her standards, but, as we believe, subversive of the very Gospel itself. It is no longer to be concealed that the Arminians and Pelagians who have privily and under false pretences, entered within our sacred inclosures, have secured the control of the church and shown their determination to shield error under its worst forms, and to institute a crusade against all who have the temerity to speak a word in favor of the doctrines of the Reformation.'

Most afflictive of all is the acquittal of Mr Barnes.

'The Assembly has fully sustained all the doctrines of his book, and has thus declared that while its authority shall last, it will extend protection and secure impunity for all errorists who shall appeal to its aid. Arminians, Pelagians, Arians, and we may soon say, Socinians have nothing to fear from the rigid tenets of an exploded Presbyterianism. That Church which was once stigmatized as strict even to bigotry, may now safely be praised by the world as liberal even to indifference to all distinguishing truth. Infidels have said, no man should be prosecuted for his opinions,—Socinians have said, no man should be accountable to man for his want of orthodoxy, and the General Assembly of the Presbyterian Church, uniting its voice, has declared that all speculations in theology, however affecting vital doctrines, are harmless! * * * *

What then is to be done? The necessity for a separation of the parties is urgent. They do not agree; they cannot agree. We can scarcely conceive of two parties more antagonist in all the principles of their belief and practice; they receive not the same Gospel; they adopt not the same moral code, and the absence of all mutual affinities must oppose an insuperable barrier to their harmonious union. Truth on one side, error on the other; honesty on one side, artifice on the other, have made up the nominal union, which many have unwisely been afraid to disturb, while an excess of charity has delayed that decisive action in expelling the intruders, which a few years ago would have saved the Church.'

This is no mock lamentation. It is the lamentation of dotage over a superannuated hierarchy existing in times and surrounded by institutions with which she has nothing congenial. There is a sincerity about it which we cannot condemn; for the real presbyterian church has been wronged. She should have been suffered to expire in peace—she should not have been strangled by her adopted children.

POPERY.

Some of our readers may recollect, for we faithfully reported the fact, that the General Assembly of the Presbyterian church in 1835 excommunicated the whole body of the Roman Catholics from the church of Christ. It was doubtless an act of great Christian fidelity and heroism for a body consisting of between two and three hundred members, delegated from a church embracing about 2000 ministers and 250,000 communicants, and perhaps 700,000 or 800,000 worshippers, to depose an ancient church consisting of 130,000,000 of souls. But it seems to have been acquiesced in by the Catholics without a struggle. We have never seen any remonstrance or complaint, and judging from the silence of the Assembly at the late session, it is to be presumed that its sentence *ex cathedra* has had its full effect, and that the grand tribunal from which it proceeded has too much magnanimity to proclaim its triumphs over an humbled and fallen adversary in the faith.

The Presbyterian church of Scotland has virtually excommunicated the Presbyterian church of the United States. A letter to the Church of Scotland was reported to the General Assembly at its late meeting at Pittsburgh, by a committee previously appointed; but Dr Miller 'stated that that body had rejected all intercourse with this, and the door was therefore closed to all further advances.' The reported letter was consequently rejected.

The American Presbyterians being thus *unchurched* will probably find their sensibilities touched to about the same degree as the Catholics in the case we have cited above.

LITERARY AND THEOLOGICAL REVIEW.

The number of this work for the present month contains several interesting articles by different writers whose views are somewhat diverse upon theological and ecclesiastical questions.

The first article is a short essay on the 'Effects upon the Church of its relative position at different periods,' by Bishop Smith of Kentucky. A prominent topic in this article is the influence produced on the church by surrounding circumstances, in regard to the opinions attached to the sacraments and the mode of admission to the enjoyment of them. The writer has some thoughts on this subject which so fully harmonize with the views which we entertain and have freely expressed at different times, that we shall take an oppotunity to transfer them to our columns.

The last article is a 'Review of Dr Beecher's Views in Theology,' by Rev. C. D. Pigeon, New York. It is spirited, and has a good deal of irony and biting sarcasm real or accidental, but contains some things crude and some things inaccurate in point of fact. Speaking of *New Divinity*, which professes to be genuine *Calvinism philosophically explained*, and how it has been met by other sects, he says—'It is strange that Calvinists should have united warmly to condemn and Socinians as warmly to praise Calvinism itself—that Orthodoxy without changing itself should have made an exchange of friends and enemies.'

By 'Socinians' the writer doubtless means Unitarians. We pardon in him the use of the term; but he mistakes in a matter of fact. Unitarians do not praise this modern, philosophical Calvinism. They see or think they see its wondrous inconsistencies. They are pleased however when any who profess to be Calvinists, instead of adhering to the dead letter, aim to show that their religious views are not contradicted by philosophy and common sense; for however unsuccessful they may be in the attempt, it shows that they think religion worthy to be urged upon the attention of men who have respect for their own understandings, and who are not willing to sacrifice their understandings at the altar of a blind and implicit faith, an altar erected by human hands and consecrated to a technical theology.

Mr Pigeon under the guise of laudatory strains, called forth by Dr Beecher's renovation, by his emerging from the dimness of philosophy into the meridian light of Calvinism, can hardly conceal his distrust, and, like a wary polemic, holds himself in an attitude for assault if the occasion should demand it.

We are glad, he says, to observe that Dr Beecher has expressed himself with much warmth in favor of the Confession of Faith. Some may think that so sudden an attachment, at his time of life, is a little remarkable. We look upon it, however, as a natural result of a more intimate acquaintance between the parties. Something may be conceded to the ardor of a young affection. He may be permitted to 'press' that excellent system to 'his heart.' The passion is intelligent, and we trust that it will be as durable as it is ardent.

The three words with marks of quotation are so marked by the reviewer. They are the words of Dr Beecher himself.

FOR THE REGISTER AND OBSERVER.

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

I adverted in a late communication to some misstatements and inaccuracies of the Editor of the Boston Recorder in reference to the election of Preachers at the last annual meeting of the Massachusetts Convention of Congregational Ministers. The same article contains several assertions not less erroneous relating to the 'Congregational Charitable Society.' Without intending to follow that writer through all his inaccuracies, I will simply state a few facts connected with this society, from which it will sufficiently appear that the Editor of the Recorder, notwithstanding his attempts at explanation,—has undertaken to instruct his readers without first taking care to instruct himself.

This Institution, one of the most ancient and valuable of all our public charities, was founded in 1786. Its Act of Incorporation was signed, as approved, by Governor Bowdoin, and it names among other laymen as its original founders, John Hancock, Caleb Davis, Benjamin Goodhue, Nathaniel Gorham, Caleb Strong, James Sullivan, William Phillips, Oliver Wendall, Esqrs—together with Joseph Willard, Howard, Payson, Shute, Jackson and Thacher of the clergy. It originated probably in the suggestion of a Committee of the Congregational Convention, appointed several years before (viz. May 1765) to prepare and offer some plan for a charitable fund. No effective measures were adopted, however, for this purpose till 1785: and the following year upon application of the gentlemen named as above in the Act the 'Massachusetts Congregational Charitable Society' was incorporated. It is required by its charter, that the Society shall not at any time consist of more than thirty members, who shall be composed equally of clergymen and laymen; and, that its charity shall be appropriated to the support of such *widows and children of deceased congregational ministers, and of widows and children of the Presidents and Professors of the University in Cambridge* as in the opinion of said corporation shall be proper objects of the said charity.'

To this Society, thus constituted, the Convention by a formal vote committed the charge of its own fund, then amounting to *five hundred and seventy one pounds, one shilling and seven pence*. But the corporation itself is totally independent of the Convention, as well as of every other body. The Convention is not named in the Act nor is there the slightest reference to it through the whole of that instrument. The charity, moreover, of the Society embraces wider objects than those of the Convention, viz., the orphan children as well as widows of ministers, and the families of the Presidents and Professors of Harvard University. The only connection, therefore, that exists between the two bodies, except that of courtesy and, in part, a common object, is that the Society holds in trust, not by obligation but by favor, the fund of the Convention, which constittues about a *ninth* part of the Society's own fund, and less than *a tenth part of the whole fund, of which it has the charge.*

Now of this fund of the Convention, amounting at present to $6300, the Society renders an account at the annual meeting of the convention; to which by courtesy, and for the information of the members, it adds a statement of its own funds. And from these, its own independant funds, it has annually, for some time past, bestowed two-hundred dollars as a *gift*, to be distributed with the contribution of the Convention.

This gift has remained the same in amount for now many years amidst all the divisions and diversities of party, with which the Society in itself has no connection. Therefore it is with no color of reason, that the Massachusetts Congregational Society is charged with being concerned in the recent diminution of the charity of the Convention. It does what it can by this gift to relieve it.

The greater half of the interest of its own fund it distributes in such proportions as in its wisdom it sees fit. A part of the interest is annually added to the accumulating fund; and,—though as a distinct corporate body it is not accountable as has been seen, to the Convention or any other body, it may be said, that to this principle of accumulation, early adopted and faithfully pursued, by the counsel of its most intelligent and liberal benenefactors, is the Society now indebted with the blessing of divine Providence and the faithfulness of its management, for its present prosperous condition, and the hopes it holds out to those, who are the objects of its sacred charity.——It scarcely need be said that this Society knows no distinction of sect or party. It never asks concerning the peculiar opinions either of them who bestow, or them who receive its charities. While it is an unquestionable fact, that a very large proportion of its funds were bestowed by men and women of known liberality of sentiment, it is also true that a large proportion of its annual charity is appropriated to the benefit of the widows and orphans of orthodox clergymen.

These are a few of the facts relating to this ancient and sacred charity. We are not studious to reply to the insinuations and misstatements of those who love for their own purposes to darken clear matters. But when the Editor of the Recorder is pleased to assert, that the Massachusetts Congregational Charitable Society was founded to take charge of the funds of the Convention, it is to us as if one should say, that the constitution of the United States was adopted for the good government of the county of Dukes and Nantucket in Massachusetts.

A MEMBER OF THE MASS. CONG. CONVENTION.

EDUCATION.

We perceive in the number of the *American Annals of Education* for the present month, some further results of the travels of Mr Woodbridge, in foreign countries, bearing upon improvements in education.

He gives an account in his journal dated Hofwyl, in Feb. last, of '*Courses of Instruction for the Benefit of Teachers.*' It is the prevailing (Mr Woodbridge says the unanimous) opinion of those skilled in education in Europe, that, in order to secure well taught and able teachers, they must be trained to their office under the care of experienced teachers, in seminaries devoted to that object. He thinks that we shall come to the same opinion, though he is not so sanguine as to expect reform in this respect all at once.

Mr W. gives a summary account of the changes wrought in Wurtemburg by Denzel under the patronage of the Grand Duke. There was previously no uniformity in any particulars.

'By the advice, says the writer, and under the direction of Denzel, arrangements were made for a course of instruction in the great principles of education. The most able instructors were selected from the respective districts of the Duchy, and were called upon to pass two or three months of the summer, at the public expense, in learning the best methods of instruction and discipline, and witnessing their practical operation in the model school. In this way, they were prepared to introduce a better system into their own schools; they could give evidence of the results, and gradually overcome the prejudices of the people. In order to extend this influence, conferences or associations of teachers were formed in each district, in which the new plans and books were introduced, and all the teachers of the district had an opportunity of learning the principles and hearing the evidence of their effect. It is unnecessary to give any assurance of the happy effect of this simple and thorough system; or to express our conviction that it is the most rational, the *only effectual* plan, for reforming the schools of any country.'

Mr Woodbridge has very little faith in special legislation for moral and intellectual improvement, any farther than it is needed to carry into effect what the wisdom of individuals has devised, and what has been digested and made to assume an intelligible form. He says:

'In a republican government at least *intellectual and moral reformations*, including those in education, in order to be *thorough* and *complete*, must be conducted by the philanthropy of individuals, untramelled by the forms of legislation, and the interests and prejudices of party. Legislative aid cannot be claimed with safety, until facts are ascertained, and principles settled, and plans formed, and knowledge diffused to such an extent, as will leave our rulers no duty but to *execute* what public opinion will at once demand, and to employ such agents as public opinion will at once perceive to be qualified for the work proposed. We need only point to the reform in our prisons which has filled Europe with admiration, and remind our readers, that this was the work of private benevolence, acting in the manner we have described, and compelling our governments, by the irresistible influence of facts thus ascertained, and principles thus independently settled, to adopt measures which prejudice, and interest, and party feeling would never have originated, and probably never have permitted otherwise. For ourselves, we have little hope of any such reformation as our schools demand in any other mode.'

Again:

'Let this course be reversed. Begin by calling upon the state to devise and commence a plan for intellectual or moral improvement, and what will be the result? In most cases, precisely what it has been in some which have already occurred; that the object will be little or not at all understood; that the means and instruments will be ill chosen, and the plans imperfectly executed, or indefinitely delayed. A commissioner, or other officer, must be selected

to examine in detail a subject of importance, and honor, and influence; and emolument must necessarily be attached to the office. The majority of a legislative assembly or its active directors, will almost of course give it to some political or personal friend who is not otherwise provided for; or perhaps to one whose incompetency for any ordinary station will be too obvious. What probability is there, that he will be a person familiar with the subject, or qualified to examine it, or even disposed to adopt true principles, and bold enough to propose sound measures, if they are presented to him by others? Experience has given us sad evidence, that petitions to our *political* assemblies for objects foreign to their ordinary train of thinking, will often procure merely a harmless agent, chosen on purpose '*to prevent all danger*,' and as little efficient as the *Log King* of the fable.'

'Of all men,' says the writer, 'the reformer needs to have his vocation from God and his own conscience.'

BAPTIST GENERAL CONVENTION.

This Board met at Hartford in Conn. on the 27th ult. The attendance of members is said to have been very full. The question respecting translations of the Bible in some foreign languages, concerning which the American Bible Society resolved that such translations must conform to the text of our common English version, had previously caused some agitation in the Baptist denomination—and though the subject was not taken up in Convention, yet it was discussed in 'a conference of all the ministers and lay members present,' of which the following account is given in the *Secretary*.

At the close of the morning session on Thursday, a conference of all the Baptist ministers and laymen attending the meeting of the Board was proposed for the afternoon. Pursuant to this notice, a large number of brethren convened at the hour appointed, and after much deliberation and discussion during that session and another on Friday forenoon, resolutions expressive of the disposition and determination of the meeting were adopted; viz, that, unless the American Bible Society, at its next annual meeting, shall rescind the resolutions of the Board of Managers, passed Feb. 17th, 1836, it will be the duty of the denomination to form a distinct organization for Bible translation and distribution in foreign tongues; and that a convention be called for the purpose, in Philadelphia, in April, 1837. A committee of five, viz., Brantley, Cone, Babcock, Going, and Dagg, was appointed to make the necessary arrangements. The Conference closed its session, every member assenting to the resolution, which was finally adopted.

MEETING OF SUNDAY SCHOOL TEACHERS.

The object of this meeting was, so far as we understand it, such as must approve itself to all candid minds; namely, to awake a more zealous spirit among the teachers, and to profit from each other's counsels in carrying forward the great work of Christian instruction in the Sunday School.

The Editor of the Christian Watchman says:

'A truly Catholic spirit was there. And it afforded us not a little gratification, to see the services so well and so ably sustained by men, not ministers of the gospel, actively engaged in the Sabbath school. We regard it as highly auspicious to the prevalence of Christianity, that some of the ablest talent in our city has been consecrated to the service of the Redeemer.'

We regretted to see in another paper (the New-England Spectator) an attempt made to throw in the leaven of sectarian jealousy, where no such thing appeared to exist. The Editor in his account of the meeting, designated the denomination &c. of the officers and speakers. He says 'it was a great meeting, chiefly as we suppose through Unitarian influence.' And again, after a sketch of the remarks of the speakers, the last of whom was Dr Bartlett, he closes by saying:

'The Remarks of Dr Bartlett, we thought, put the climax on the plan for a union in which all the distinguished features of the gospel must be kept out of sight.'

Hear what the apostle Paul saith: *Grace be with all those that love our Lord Jesus Christ in sincerity.*

MASSACHUSFTTS CONVENTION OF UNIVERSALISTS.

We learn from the Trumpet that this convention met at Wrentham on Wednesday evening the 1st inst. and among other matters of business heard the Reports of committees previously appointed of the state of Universalism in the several counties embraced in the Boston Association.

Delegates were appointed to the next session of the United States General Convention of Universalists.

Respecting the education of preachers it was

Resolved, That it is the sense of this Convention, that the establishment of a Theological Seminary would be highly conducive to the interests of our denomination, and the spread of truth and salvation among men.

This Convention Resolved, that the foregoing Resolution be printed, and recommended to the several Associations in this Commonwealth, for their consideration; and that final action, on our part, be, for the present, suspended.

Appointed Brs. H. Ballou, L. R. Paige, and H. Ballou 2d, a committee to take into consideration the subject of a Theological Seminary, and to report at the next session of this body.

A circular Letter was addressed by the Convention to the Ministers, Societies &c. in which are the following words of exhortation:

Do not forsake the assembling of yourselves together, as the manner of sone is; but see that ye enjoy, as far as in you lieth, the ministrations of that gospel in which ye say that ye glory. For if, while we in words extol its excellencies, we nevertheless willingly or carelessly neglect to establish and frequent its regular instructions, our glorying is not good:—we condemn ourselves, and cast an open reproach upon the truth. Think of these things, brethren; and if the doctrine ye have received is indeed more cheering, more desirable than every other, see that none go before you in faithful attendance at the public altar. Above all, learn to live in the spirit of your religion, that ye may know its sustaining power, and enjoy its consolations. Let your light also so shine before men, that they may see your good works, and glorify your Father which is in heaven; that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. It becometh us, brethren, to stand foremost in the work of general reform, and, above all, to see that neither in word, nor deed, nor appearance, we strengthen the hands of vice.

BUNKER HILL.—The Anniversary of the Battle of Bunker Hill was celebrated at Charlestown on the 17th inst. by a public procession and an Address; after which a numerous company partook of a collation prepared for the occasion. The Address of Mr Everett is spoken of in terms of high commendation, and is said to have engaged the fixed attention of the audience for more than two hours.

AMERICAN UNITARIAN ASSOCIATION.

Mr Editor,—I spent the last Sabbath but one at Nashua, N. H., and was much interested in the place and the people. In the morning the Rev. Mr Emmons preached a very interesting sermon to a large and attentive audience. And in the afternoon I addresssd his society in behalf of the A. U. A. The house was well filled, and a strong interest was manifested in the objects of the Association. After the service a large part of the congregation remained, and formed an Auxiliary Association of about fifty members. Mr Emmons was appointed Agent. The ladies of his parish propose making him a life member. And it was suggested that a part of the funds of a Female Benevolent Society should be appropriated annually to aid feeble and destitute societies in that part of the country.

Mr Emmons's church is a beautiful building; and delightfully situated on rising ground in a grove of oaks. This grove is not only made sacred by the church, but is consecrated as a Cemetery. It is laid out in walks and avenues, in imitation of Mount Auburn. There you behold those little family enclosures, where the hand of affection has planted the rose, or some other frail emblem of human life. The shade is so dense as to exclude much of the light, and to add solemnity to the place; and the thoughts of the visiter are irresistibly raised above the world, and are conversant with heaven and eternity.

I was never so forcibly impressed with the power of external objects to excite feelings of devotion, as when seated in that church. The shade against each of the windows—the surrounding sepulchres of the dead—the plaintive strains of the choir, and the solemn notes of the Organ,—all conspired to excite devout feelings, and lift the soul to heaven. I would that all our churches were in such groves, and that the abodes of the dead could be thus made to teach the living.

Last Sabbath I delivered an address at Cambridge-Port in the Rev. Mr Muzzy's church. After the service the audience remained, and formed an Auxiliary Association. Mr N. P. Hunt was appointed Agent.

The following persons became life members, by the payment of Thirty Dollars each. Messrs. Samuel Sweetsor, Isaiah Bangs, Isaac Livermore, and Mrs Eunice Livermore.

MR BROWNSON'S DISCOURSE.

We have received a Discourse on the Wants of the Times, delivered at the Lyceum Hall on Sunday, May 29th, by Orestes A. Brownson, and published by James Munroe & Co.

It is the author's leading object, to show in what way the preaching of Christian truth may be made more effective, and how religion may be made to act upon mankind more thoroughly, both individually and in aggregate masses, as a principle of social improvement and progress. We are not sure that we rightly understand all the views of the author; but there are many things in his Discourse which claim consideration, upon which we may perhaps remark at another time.

For the present we merely quote a passage to show that, whatever we may think upon full examination of Mr Brownson's ideas of reform, he means to employ his talents to wrest it from the hands of infidelity, even upon the very foundation on which infidelity professes to be based.

'Infidels are wrong in pretending that infidelity can effect the progress of mankind. Infidelity has no element of progress. The purest morality it enjoins is selfishness. It does not pretend to offer man any higher motives of action than that of self-interest. But self-interest can make no man a reformer. No great reforms are ever effected without sacrifice. In laboring for the benefit of others, we are often obliged to forget ourselves, to expose ourselves, without fear and without regret, to the loss of property, ease, reputation, and sometimes of life itself. He who consults only his own interest will never consent to be so exposed. Or admitting that we could convince men, that to labor for a universal regeneration of mankind is for the greatest ultimate good of each one, the experience of every day proves that no one will do it, when a small, immediate good intervenes which it is necessary to abandon. A small, immediate, present good always outbalances the vastly greater, but distant good. The only principle of reform on which we can rely is love. We must love the human race in order to be able to devote ourselves to their greatest good, to be able to do and to dare everything for their progress. But we cannot love what does not appear to us *loveable*. We cannot love mankind unless we see something in them which is worthy to be loved. But infidelity strips man of every quality which we can love. In the view of the infidel, man is nothing more than an animal, born to propagate his species and die. It is religion that discloses man's true dignity, reveals the soul, unveils the immortality within us, and presents in every man the incarnate God, before whom he may stand in awe, whom he may love and adore. Infidelity cannot, then, effect what its friends assert that it can. It cannot make us love mankind, and not being able to make us love them, it is not able to make us labor for their amelioration.'

NEW ENGLAND ORTHODOXY.

Any body of men in the church of Christ can assume for their appellation the term *orthodox*; but, after all, it is about as vague, in ecclesiastical matters, as the term *republican* is in political affairs. An amusing article appeared a fortnight since, in the *Presbyterian*, bringing into notice the irruption of New England Theology into the domains of presbyterianism, which, though carricatured, has truth enough to give pungency to the satire. It well illustrates how ill suited the free speculations of our New England Theologians are to the fixed, unvarying standards of the Presbyterian Church. We extract a part of the article relating to the occasion of the troubles of that church in matters of doctrine.

As to the causes leading to this result, they are in my opinion great and powerful—and of much longer standing than the public life of most of those who are now prominent actors on the theatre of public theological discussion Mr Finney, Mr Barnes, Mr Leavitt, Dr Beecher, Dr Taylor and Dr Beman, are but of yesterday in this controversy. Neither have any of these men invented, or so far as I know, pretended to invent any thing new. They have only become the public advocates, and expounders of New England Theology so far as that thing can be identified from one year to another. That theology, by the way, is something like some of the useful plants and trees, that attain to different growths in different latitudes. There is a generic resemblance—but great circumstantial modifications. Or if you will allow the use of a Scottish figure—the New England Theology as a whole brings to my mind the Scottish plaid. Every clan has its own distinctive Tartan from time immemorial—the Campbells, the Camerons, the Frazers, &c.—but the sett of the plaid, and the '*diverse colors*' are sure to differ from all the other clans. It is all woolsy; but an infinite diversity in shade and color—basses and breaks. So it is with our New England brethren. The Scotts, however, when the clan took its distinctive badge remained fixed and permanent;—but in New England there is no end to making theological devices. Every day a new man comes along with a new Tartan, that hails of no clan or tribe known heretofore to exist. This is confounding to those who would observe any order in such matters 'Where did you learn it?' 'Why, I learned it in such a College—or seminary—or from such a parish minister—or learned it from 'ne'er a one'—It is truth—and I must preach it—Necessity is upon me Ignorance on this point, by the Church, is the cause why millions have gone to hell. Let it be only generally believed and the world is converted.—For want of this light of mine, the Presbyterian church—all antinomian—and the old school putrefaction itself. Away he goes, with the energy and toil peculiar to the land of his birth. He blazes on the *new Nostrum* in every pulpit, and in five years he illuminates a whole senatorial district. Another evangelist succeeds, in the same tract, who if he agreed with any of his predecessors, it would be quite disreputable to his vocation, if not fatal to his success. Hence when I hear of some of these spiritual tourists being out among the people, '*and doing a great work*,' I am tempted to inquire after the emblem of his clan.—Does he hail of Finney, or Burchard, or Myrick, or Little John, or Avery.—Is he '*taste*'—or is he '*exercise*'—'*moral suasion*' '*or orthodox?*' The answer is—He agrees with none of them *exactly*—perhaps, &c.

Now, Sir, let the Presbyterian Church be subjected ever and anon to every thing of New England growth, or descent, and is it any wonder that she is divided? While there are many preachers in the Church unpresbyterially educated—under no Presbyterian jurisdiction or control—preaching what they please—and in general, to speak modestly, unfriendly to Presbyterian Institutions, is it any wonder the result should be discord?

NEW RELIGIOUS SOCIETY.

We understand that a religious society under the name of 'The Society for Christian Union and Progress,' has recently been formed in this city. It is said to be composed of young and middle aged people, and to be independent but without any *denominational* distinction. Their place of worship is to be the Masonic Temple, and Mr Brownson, late Pastor of the First Congregational Church in Canton, is to officiate as Minister.

CONGRESS.

In the Senate on Monday, June 13th, several memorials were presented praying for the recognition of the Independence of Texas. Mr John Page, elected a Senator for New Hampshire in place of Mr Hill, appeared, his credentials were presented, and he took his seat. The bill to repeal the 14th Section of the charter of the Bank of the United States was passed.

In the House of Representatives the bill to establish the northern boundary of Ohio, and to provide for the admission of Michigan into the Union, was taken up.

Mr Adams moved to amend the bill by striking out the 1st, 2d and 3d sections, and inserting as a substitute, certain provisions reserving to Michigan the rights and limits secured to the Territory by the ordinance of 1787.

Mr Adams rose and addressed the House three hours, in opposition to the boundary as described in the bill.

The previous question was then moved and seconded, and the main question was put on ordering the bill to a third reading, and decided in the affirmative—yeas, 153, nays 45.

The bill to provide for the admission of Arkansas into the Union was taken up, and the question being on ordering it to a third reading,

Mr Adams offered an amendment to the bill providing that Arkansas should be admitted upon the express condition that the State should not interfere with the disposal of the public lands, nor impose any tax upon them, and also providing some restriction in relation to slavery and the emancipation of slaves; which amendment being read, by an ingenious application of the *previous* question in every stage of the business, the question on the amendment was excluded and all debate upon it and upon the bill itself was cut off. It finally passed by a vote of 153 yeas to 50 nays.

In Senate on Tuesday, the deposite bill was taken up. The blank for the sum to be retained in the treasury, after the proposed distribution, was filled with $5,000,000. Mr Wright then moved to recommit the bill to the finance committee, with instructions to separate it into two bills, making the distribution of the surplus the subject of one, and the regulation of the deposites that of the other. This motion was carried by a vote of 23 to 18.

In the House of Representatives, a motion to suspend the rules for the purpose of taking up the resolution from the Senate fixing a day of adjournment, was agreed to by a vote of 126 to 47. After a long discussion, and the trial of several days, it was finally determined to insert the 4th of July, as the day for closing the session. With this amendment the resolution was passed and returned to the Senate.

In Senate on Wednesday, a message was received from the President communicating a correspondence with the British government on the subject of the northeastern boundary, and was referred to the Committee on Foreign Relations.

Mr Webster offered a resolution calling on the Secretary of the Treasury, early next session, to inform the Senate as to the most suitable places and plans, where and how hospitals for sick and disabled seamen may be erected, which was agreed to. On motion of Mr Webster, the resolution amended by the House, fixing the day of adjourment for the 4th of July, was taken up, and the amendment was concurred in.

The Deposite bill was taken up, and Mr Wright's motion to recommit the bill with instructions to report two separate bills, which passed the day preceding, was reconsidered.

The bill to authorize the Secretary of the Treasury to act as Agent of the United States, in matters relating to their stock in the U. States Bank, was ordered to be engrossed.

In the House of Representatives, the bill from the Senate to establish the northern boundary of the State of Ohio was taken up and passed.

In the Senate on Thursday, the bill to regulate the deposites of the public money, &c. was taken up.

Mr Walker moved to amend the bill by inserting a provision that the distribution of the surplus revenue shall be made in the ratio of the representative federal apportionment, agreed to, 23 to 22.

Mr Wall moved so to amend the bill as to provide that there shall be one deposite bank in each state, which was agreed to.

The bill was ordered to be engrossed, 40 to 6. Those who voted in the negative, were Messrs Benton, Black, Cuthbert, Grundy, Walker, Wright.

In the House of Representatives no business was definitively acted upon except the exclusion of the disorderly *reporter* from the House.

In the Senate on Friday, the engrossed bill to regulate the deposites of public money, and to provide for a distribution among the states in proportion to representation on the 1st of January next, of the surplus in the Treasury over five millions of dollars, was read a third time, and passed by the same vote as that of the day preceding, on the engrossing of the bill.

In the House of Representatives, Mr Jarvis from the committee on the public buildings, reported without amendment, the resolution from the Senate, to furnish the four vacant panels of the Rotundo with historical paintings, by American artists, which was read a third time and passed.

In the Senate on Saturday, Mr Clay, from the committee on foreign relations, to which were referred sundry memorials from different quarters, praying Congress to recognize the independence of Texas, made a report, which he read to the Senate from his seat. The report concludes with a resolution that the independence of Texas ought to be acknowledged, whenever satisfactory information shall have been received that it has in operation a government capable of sustaining itself, and of discharging its obligations towards other governments.

Mr Clay, in his remarks on the report, stated, that it had the unanimous assent of the committee, and he moved that it be made the special order of the day for Thursday next, which was agreed to.

Mr Preston signified his acquiescence in the views taken by the committee on Foreign Relations, and in anticipation of any action on the subject, asked the Senate to adopt the resolution which he had offered some days ago, calling on the President for information, in relation to the present political condition of Texas, its capacities for the maintenance of its independence, and copies of all correspondence between this Government and the Texan Commissioners, or the Government of Texas on the subject.

Mr Clay had no objection, he said, to this course. The information was much wanted, and in case the Senate should act on the subject at this session, it would be indispensable. He was in favor of the resolution for the further reason that it would afford the President an opportunity to communicate his own views on the subject.

The resolution was then adopted.

In the House of Representatives, the bill extending the *pension* system was taken up and passed to a third reading.

Mr Patton moved to take up and dispose of the bill from the Senate, for regulating the deposites of the public money.

Objections being made, Mr P. moved a suspension of the rules.

Mr Briggs asked for the yeas and nays, which were ordered, and were—Yeas 130, nays 70; not being two thirds, though very near it—the motion was lost.

Treaty with the Cherokees.—The injunction of secrecy in relation to the ratification of the Treaty with the Cherokees by the Senate has been removed by that body, and it appears that instead of the Resolution to ratify the Treaty, Mr Clay offered the following substitute:

'That the instrument of writing purporting to be a treaty concluded at New Echota, on the 29th day of December, one thousand eight hundred and thirty-five, between the United States and the chiefs, headmen, and people of the Cherokee tribe of Indians, and the supplementary articles thereto annexed, were not made and concluded by authority on the part of the Cherokee tribe competent to bind it; and, therefore, without reference to the terms and conditions of the said agreement and supplementary articles, the Senate cannot consent to, and advise the ratification thereof as a valid treaty, binding upon the Cherokee tribe or nation.

'*Resolved*, That the Senate do advise the President to open a new negotiation with the Cherokees on the east side of the Mississippi, or with persons invested by them with full powers to treat in their behalf, upon the basis of a cession of the whole country of the Cherokees on the east side of the Mississippi, or any part thereof that may be deemed most expedient and practicable.'

The following members voted for Mr Clay's substitute; viz. Messrs. Calhoun, Clay, Clayton, Crittenden, Davis, Ewing of Ohio, Leigh, Naudain, Tomlinson, Webster.

INTELLIGENCE.

DOMESTIC.

INDIAN WAR.—*Captain Holloman's Command.*—We have already mentioned that the steam boat Minerva, Capt. Perry, from Apalachicola, with about 80 volunteers, under Col. Read, had succeeded in relieving a small detachment of men, left in a block-house on the Withlacoochee under Capt. Holloman. The annexed letter from Dr. Samuel A. T. Lawrence who was one of the number in the block-house, gives the annexed particulars of their perils and sufferings. They had been shut up since the 5th of April.

'We remained on the Withlacoochee nine days without being attacked by the savages. We had just completed building the block-house and dug out a spring near the edge of the Fort, when, on the morning of the 9th April, at a little before dawn of day, we were attacked by the Indians, who had encompassed us on three sides, and numbered about 150 or 200 warriors.

The engagement lasted one hour and three quarters, when, they found out to their sorrow, that their reception was not only too warm, but that they had ventured too near us without due reflection.

On the next day (Wednesday) we had one man killed on his post by an Indian rifle, fired from the opposite side of the river. On Friday, the 15th of April, we were attacked by a body of the savages who had completely surrounded us, and whose number we computed at 4 to 500, though we have since learned that Powel had 1000 to 1500 of them. This was the hottest engagement we had during our stay on the Withlacoochee. They fired their guns by hundreds at the same moment at our Block-House, and succeeded in taking our only means of escape—our boat, which they took down the river, and destroyed after the battle. The engagement continued two hours and forty-five minutes and we had three men slightly wounded.

On the 24th, we had a very severe battle in which they displayed their ingenuity by shooting arrows on fire upon the roof of the house, which destroyed the roof and left us exposed to the inclemency of the weather: this arrow firing was performed by 26 of their men. whilst about 3 or 500 used their guns. We had on this occasion 2 or 3 of our men slightly wounded. It is my opinion that in the engagement we must have killed between forty or fifty of them. On the night of the 24th after the battle, we heard their Chief hail us and say, 'that he was going away in the morning, and would trouble us no more.' He kept his promise very well, though he did give us about 100 guns the next morning before he left. He kept a continual watch upon us, however, from that time until we were relieved by about 80 gallant volunteers, under the command of Col. Read, of the Florida Militia, who came up the river the night of the 24th of May, and brought us all away in safety. Our Captain, Holloman, was killed on the 3d May, whilst endeavoring to fortify and strengthen our position. The Indians continued to give us a passing shot, from 50 to 100 guns, every five or six days, though he kept a spy upon us at other times. To God, and the bravery and gallantry of the Volunteers under Col. Read, we are indebted for our lives, as I despaired ever receiving any aid from any human hands, and was almost resigned to my fate. The officers were 21 days living on corn, without salt or meat, and the men about 28 days.

The Indian wars.—Washington, June 16.—Our Indian disturbances are far from being settled, and we fear more commanding Generals than Scott will suffer in their health and reputation, before these deluded people can be subdued. The last letters received at Washington state that they are in squads all over the country, and white people can neither pass or repass unless at the most imminent hazard of their lives. Besides these dangers are daily thickening upon us. Already has it been found indispensable to order forthwith, 2500 men to Athens. (Tennessee) of which Gen. Wood is to take command, and leaves Washington on Monday for that purpose, on account of suspicious movements on the part of the Cherokees.

N. Y. Cour. & Enquirer.

From Liberia. The Liberia Herald to the 15th of April, gives some truly interesting accounts of some of the public exhibitions of the Infant and other schools of the colony—particularly of Monravia and Caldwell. These accounts are cheering to every philanthropist and christian. The brig Lima arrived at the colony with 82 emigrants, on the 12th of April—all well and in good spirits: No deaths on the passage, but on the contrary two births. The contents of this paper are of the most cheering and encouraging dessription, and cannot fail to stimulate the friends of the cause to renewed and redoubled efforts. They show that the great experiment is successful, and that colonization does indeed offer a home, and prosperity, and happiness to the helot African.

German Edition of Washington's Writings.—We understand, that the celebrated German historian, Frederick Von Raumer, whose interesting work on England has just appeared in this country, has made arrangements with Mr Sparks to translate and prepare an edition of the LIFE AND WRITINGS OF WASHINGTON for the German press. It is to be published by Brockhaus, of Leipsic, one of the most eminent publishers in Europe.

Flour.—It appears from the Statistical tables of the manufactures of New York in Williams's Annual Register, that fully one third of the manufactures of the state is in the article of Flour. The number of grist mills is distributed through every county in the state.—Here is the single article of wheat, yielding the farmers of New York a larger amount than the cotton of any one of the southern states.

[From the New York Evangelist.]

EXCITEMENT IN MISSOURI.

There has recently been an unhappy excitement in Marion county, Mo., on the subject of abolition, which has led to sad results. The stories from that quarter, published in the secular papers, are very contradictory and extravagant, as well as false in many respects, and we have been waiting with much anxiety for a full statement from some of our friends there in the hope of correcting the errors. All that we have yet received is the following letter from Mr Garratt, whose proceedings, it is said, was the immediate occasion of the excitement. Mr Garratt is a familiar acquaintance of ours, and one whom we regard as worthy of implicit confidence in all that he says on the subject.

Quincy, Illinois, May 21, 1836.

Dear Brother Leavitt—I arrived at Marion College about the first of May, with a company of young men who expected either to enter the college as regular students, or the mission farms as 'recruits.' Also, I had in my care a respectable colored young man, and a colored boy, both from New York city, both provided with free papers, &c., as required by law to admit them into the state of Missouri. The younger was to have been bound to Dr Nelson until twenty-one, and the other expected to recite to me or some other student, and support himself by manual labor, until he should be qualified to go to the land of his forefathers, (Africa) to preach the everlasting gospel of Jesus Christ to the heathen. For this, and for bringing such a library of books, &c. as I chose, being a white native citizen of the United States, violent threats were thrown out. Judging it wisdom to remove the boys from the state, at least while such excitement existed, I did so. But meeting brother Neison on the bank of the Mississippi river, being just on his return with his family from Tennessee, and greatly desiring to avail himself of the labors of the boy, particularly at that time, while settling his family, the boy was permitted to return and be with him. The day after a company of men came from Palmyra to take the boys: but not finding them as they anticipated, they were greatly exasperated, and renewed their threats; for which reason it was thought best to re-remove the boy as soon as possible. Accordingly it was done. But notwithstanding this, a company of two men from Palmyra began to beat up volunteers for a mob on the Sabbath day, May 15, to come up to the college.—They could not succeed in getting horses that night; but by 8 o'clock the next morning they mustered between fifty and seventy men on horseback, and a few in carriages. Two hundred are said to have been enrolled, among which were a number of lawyers, and doctors, and other public characters. They proceeded to Marion College and the 'Mission Farms,' distance twelve miles, armed with pistols, dirks, &c., and the most of them also with clubs. Myself was their first object. They arrived about 12 o'clock, and found me alone in the field plowing, apprehending no danger. Brother Williams (who owned the farm) had gone to Illinois with the boy. I was immediately taken prisoner by four men, and in a few moments was surrounded by the whole gang, who had surrounded the farm, and came galloping in from every quarter. I inquired under what authority they came, but received no answer. I again asked if they had legal authority from the revised statutes of the state of Missouri, and was vehemently answered, 'No, (with dreadful oaths,) but we come under mob law'—'Lynch law,' &c. I then addressed one of the leaders, who was a lawyer, and inquired, if the laws of the state of Missouri will not protect its citizens, and you whose office it is to enforce those laws, are found at the head of a mob, what is our government good for? and what has our nation come to? I could nor proceed. They immediately demanded my incendiary books and pamphlets. I declared I possessed no books by such a title. But finally they became sufficiently cool to tell me in plain words that they wanted my anti-slavery books, &c. I refused to give them to them until I had the privilege of conversing with Dr Nelson a few moments, which they granted after searching the farm-house throughout, in drawers, closets, and not only my clothings and trunks, but also those of the ladies! but to no purpose, as I had previously informed them. When they commenced they declared to the family that the mob consisted of *gentlemen*, and they would treat them with politeness! After the above conduct, and before they left the house they threatened the ladies that if they were not out of the house previous to Saturday night, they would burn the house and give them no chance to escape.

The whole group, in a long procession, escorted me in great triumph through the college campus on our way to Dr Nelson's. They respected him publicly, though they muttered a considerable among themselves. I then discovered to them the books they were in search of. On our return they halted at the college, and took two more prisoners, brothers Benson, of New York, and Smith, from ——, who were students. One of them, however, they let go; but with the other, Mr Benson, and myself, and the books, they prepared to return to Palmyra. Brother Nelson accompanied us as far as the Mission farm, pleading with them that they would let us go. Notwithstanding his entreaties, backed by those of the ladies, they drove us off, on foot, while the old gentleman sat down and wept bitterly. The ladies retired for prayer, and the Lord heard them. On our way we were both treated with great brutality. Enraged to the highest pitch with rum and the spirit of their master, they could not agree as to what manner they might wreak their vengeance on us. Finally, after crossing a prairie about five miles wide, and coming to the edge of a beautiful grove, they were commanded to halt by their captain, and ordered to form a hollow square or circle, with their horses, which was done. We were marched into the centre, and the great Sanhedrim was set; but they appeared more exasperated than wise. They first moved that each should have 150 lashes. Brother Benson's case was then first tried, who was charged only with 'pernicious sentiments,' and to whom they gave, as they termed it, an 'honorable dismission,' upon conditions that he would not disseminate his doctrines among the slaves, to which he gave assent, and rode out of the place.

My case was then held up for investigation. Lawyer Wright was appointed spokesman. On his calling for the manner of punishment, some proposed tar and feathers, others 100 lashes, others to take me to Palmyra, and keep me there until night, then daub me with tar, and burn me with the books Mr Wright finally made a proposition, to which they agreed, which was, that I must either receive 150 lashes, or leave the state. But when they found I preferred the lashes, to being driven from the state, they would not let that stand, but made another, which was, that I must have 150 lashes well laid on, and if I lived through it, I must lose my life if found within the bounds of the state after the following Saturday. Seeing that it was impossible for me to accomplish any thing under these circumstances within the state, I concluded to leave it. Upon these grounds they released me, taking the books with them, which I wished them to read, and added, I hoped they would do them good. But before we separated, Mr Wright was appointed to reprimand me. After he was done, I wished to defend myself by a reply. But they all cried out, 'We won't hear him.'

[From the New Orleans Commercial Bulletin.]

Mexico.—By the arrival June 3d of the schr. Cumancha, from Matamoras, whence she sailed 26th ult. we learn that news had been received at that place confirming the victory of the Texians over Santa Ana and his division of the Mexican army, which produced no extraordinary sensations in the minds of its citizens; who, it appears, are disposed to allow the hitherto 'invulnerable and unchangeable' modern Nero the felicity of working out his own salvation. Nothing further has been received in regard to the operations of the Cumanches, who have been reported in a position to cut off the retreat of the panic stricken Mexicans, and be revenged for the faithless performance of old treaties. We learn that Captain Ashby was not permitted to bring any newspapers with him, so fearful is the Mexican government lest the world shall be made acquainted with its almost daily civil commotions.

It is stated by the passengers in the Cumancha that the fourteen Texian prisoners taken in the Capana several weeks since, conveyed to Matamoras and condemned to be shot, had, at the intercession of the foreigners of the place, been reprieved, but were still confined in the loathsome dungeon of the town.

The Cumancha brings $45,000 specie.

Interesting from the Cape de Verd Islands.—We have recieved, via London, accounts from the Cape de Verds, which announce that a conspiracy among the slaves of St. Jago had been discovered, by one of those implicated, to the governor, who at nine at night had the military put in motion. When they arrived at the place of rendezvous, they found two hundred slaves, mostly mounted. An encounter took place, the guns of the castle opened upon them, and they fled, leaving some killed, and many prisoners. Among the latter were two chiefs, who were tried, found guilty, and shot.—Many were flogged, receiving 1000 lashes, and most of them died! The plan confessed on the trial was to rush into the town of Porto Praya at midnight, to seize the arms of the military; and if the black soldiers would not join, to kill them, and then commence the work of destruction, take all the money they could find, and embark for Africa. Much discontent had for a long time prevailed, from an idea that when the Portugese government passed a law prohibiting slave trading, the slaves were emancipated, and that this was withheld by the governor. The immediate cause of the rising was the disappointment felt that the arrival of the new governor had not been followed by immediate emancipation. The vicinity of the Cape de Verds was much infested with pirate vessels.—*New Bedford Mercury*

THE YOUNG CHRISTIAN.

THE terms of the Young Christian proposed to be published at the office of the Christian Register, are one dollar a year in advance. Companies of six or more will receive it for 83 cts a copy.

SLATER'S MEMOIR, SECOND EDITION.

MEMOIR of Samuel Slater the father of American Manufactures, connected with a History of the rise and progress of the Cotton Manufacture in England and America, with remarks on the Moral influence of Manufactories in the United States.

Just received and for sale by JAMES MUNROE & CO. 134 Washington St. j 25

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JUST received and for sale by JAMES MUNROE & CO. Sketches of Sea Port Towns by Henry F. Chorley in two Volumes. For sale at Boston Bookstore 134 Washington St. j 25

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COMMENTARY ON THE NEW TESTAMENT. The subscribers have the satisfaction of announcing that they have engaged the services of a gentleman of the Unitarian denomination, of distinguished reputation as a Biblical scholar and practical clergymen, in the preparation of a Commentary on the New Testament, for popular use. It will be issued in duodecimo volumes, of the size of Barnes's Notes, and with as much rapidity as the nature of the work will admit. The first volume will probably be published in the course of the ensuing autumn. JAMES MUNROE & CO. 134 Washington St. opposite School st. j 25

GENERAL REPOSITORY.

A SET of the General Repository to be had at the office of the Christian Register, No 103 Washington St.

Also a few odd Nos. of the same work. 25

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JUST received and for sale by JAMES MUNROE & CO. Dragoon Campaigns to the Rocky Mountains or a history of the enlistment organization and first Campaigns of the regiment of United States Dragoons with sketches of Scenery Indian Character &c. by a dragoon. For sale at Boston Bookstore 134 Washington St j 25

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COLTON'S FOUR YEARS IN GREAT BRITAIN. New edition two volumes in one. Just received by JAMES MUNROE & CO. and for sale at Boston Bookstore 134 Washington St. j 25

LIBRARY OF HARVARD UNIVERSITY.

ALL persons, who have books belonging to the Library of the University, are, by law, required to return them before or on Wednesday the 29th inst.

The library will be reopened for the use of books on the 25th of July next.

2 T. W. HARRIS, *Librarian.*

NEW-ENGLAND CHRISTIAN ACADEMY

THE New-England Christian Academy, *on the Manual Labor Plan*, will be opened at Beverly, Mass., in a very pleasant and healthy situation, on Monday, the 27 inst.

Instruction will be given in the following branches of learning:

1. Orthography, Reading, Penmanship, Arithmetic, Book-keeping, English Grammar, Geography, History, Grecian and Roman Antiquities, Elocution, Composition, Criticism, Logic and Moral Philosophy.
2. The Latin, Greek and French Languages.
3. Natural Philosophy, Chemistry, Astronomy, Botany, Physiology and Mental Philosophy.

A suitable apparatus will be procured for the illustration of the various sciences, and the best books in the different branches; also, the requisite articles of Stationary will be purchased at the wholesale prices, and provided to students at cost.

It is designed by the Trustees of this Institution, which from its connections and patronage has a fair prospect of a continual growth, and a wide and extended usefulness, that the best advantages for obtaining a thorough English and classical education, shall be combined, as far as may be, with those moral and religious influences which are requisite to the development and cultivation of the best capabilities of the human mind, and a careful attention will therefore be given not only to the literary improvement of the pupils and students, but also to the proper regulation of their conduct, and their instruction in the great and universally acknowledged principles and duties of piety and morality.

Arrangements are made by which the students will have it in their power to defray a part (and if experienced in the branch of labor in which they engage, the whole) of their expenses, by appropriating a portion of their time to some profitable branch of manual labor.

Terms.—The terms will be for instruction in English branches, $4 50; in ancient and modern languages, $6 00; for a term of twelve weeks. Board, $1 50 a week. Washing, 25 cts a dozen.

John B. Wight, *Principal.*
J. V. Himes, *Secretary.*

Beverly Ms., June 1, 1836.

N. B. Applications may be made to the Secretary, or any one of the Trustees. The following are the names of the Trustees:

Charles Morgridge, Chairman, New Bedford: J. V. Himes, Boston: Wm. Andrew, Salem: Amos Shelden, Beverly: Jonathan Buffum, Lynn: P. R. Russell, Lynn: Joseph Sibley, Salem.

Directions to Scholars.—The New England Christian Academy is situated in the northern part of the town of Beverly, about half a mile from the eastern stage road. Scholars will direct the stage driver to leave them at the meeting house of the upper parish in Beverly, from which they will find a ready conveyance to the Academy. They can inquire, if need be, for Col. Amos Shelden, who lives in the neighborhood of the meeting house, who will see them introduced to the Principal of the Institution.

J. V. HIMES.

Beverly, (Upper parish,) June 1, 1836.

POETRY.

FOR THE REGISTER AND OBSERVER.

MORNING.

A scrap from an unpublished Poem.

'Tis now the opening dawn of glorious Day
And now the soft, sweet music of the birds
Comes floating on the pure etherial breeze
From groves and meadows fresh with morning dew.
Why should the ever living soul divine
Linger upon the downy bed of sloth,
And dose away in sluggish, restless sleep,
Nor taste nor feel the beauties of the hour?
Ah! why should men whose noble powers transcend
The powers of all created things on earth,
Be last in such an hour as this to join
In praise of Him who formed the mighty whole.

I'll up and wander forth, breath the pure air,
And muse and meditate upon a scene
So full of joy and melody and love.

O nature! Thou art full of knowledge, power—
Thou hast a voice, in thy minute, thy vast
And mighty works, to speak that knowledge forth,
Which, if man would but read and listen too,
Would teach him more, and better tend than all
The arts or works of man can do, to raise,
Expand and purify the inmost soul.
Nature! O who can paint as thou dost paint
The golden, mellow hues of closing eve,
So full of promise of the coming day;
Or deck the stars with brilliant, burning light
In Heaven's triumphant arch—sure sentinels
To watch through night's deep, dark and solemn hour;
Or give the fruitful Earth its thousand hues,—
The lofty mountain crownd with forest trees,
Whose deep and sombre verdure ever lives,
Through Summer's genial air or Winter's peircing cold,
With desolating blasts of sleet and snow—
Or the soft shadows of the silent vale,
Where the pure mountain stream, as if to rest
From its swift journey from the mountain's top,
Moves slow and tranquilly along its course.—
The gurgling fountain, or the playful rill—
The noble river, or the peaceful lake—
And most of all, the Sea,—the great, deep Sea!
Its length, its breadth, its depth, how vast, sublime!
O who can fathom *all* its misteries!
What ray of light ere gave the coloring
To its deep coral cave, or showed to man
The hidden wonders of its lower deep!
What *mind* can comprehend the *smallest drop*
Of that vast, swelling, moving, living mass!
O what a field for thought, deep, holy thought,
In *all* her works, does nature give to man!

L. J.

FOR THE REGISTER AND OBSERVER.

THE VOICE OF A FLOWER.

I.

I bow before thee, little Flower,
To ask instruction for an hour,
Which thou so well canst give;
I know there dwells a mystic truth,
Of deep import to age and youth,
In all the things that live.

II.

The Flower replied in accents kind,
'A truth indeed shalt meet thy mind,
If thou wilt lend an ear:
Stainless I dwell upon the Earth,
Nor ere defile my heavenly birth,
Mid all the sin that's here.

III.

From Heaven I catch the pearly dew,
To form the rich, and varied hue;—
'T is Heaven affords supply:
I ne'er distrust that Power above,
Which softly sheds the beams of Love,
Upon me where I lie.

IV.

From my own breast my leaves unfold;
My spirit paints the green and gold,
Which caught thy roving sight:
This warms the dew my cup contains,
And thrills a life along my veins;
This makes my visage bright.

V.

Oh could all mortals read aright,
The lessons, which we flowers indite,
The world would be a Heaven.'
If thou, my Friend, dost wisely look,
All Nature is an open Book,
Whence counsel sage is given.

AGAPA.

BIOGRAPHICAL.

LORD LYNDHURST.

Extract from 'Random Recollections of the House of Lords, from the year 1830 to 1836, including personal Sketches of the leading members.'

Lord Lyndhurst is a native of America, whence he came over to this country in early life with his father, who was a portrait-painter, and who settled in Great Britain, in the hope of bettering his circumstances. His hopes were more than realized. He succeeded so well in his profession as to enable him to give his son the best education England could afford. Mr Copley was originally destined for the church, and, with the view of entering into Holy Orders, became a member of Trinity College, Cambridge. As, however, he soon afterwards gave up all idea of applying himself to the discharge of clerical duties, he only retained his degree seven years.

Perhaps few men have more suddenly raised themselves from the depths of obscurity to the heights of distinction than the noble Lord. In 1813, he was made Serjeant-at-Law. In 1818, he was raised to the office of Chief Justice of Chester. On the first day of Hilary Term in the following year, he took his seat within the bar as one of his Majesty's Counsel. His great talents and extensive legal knowledge were perceived and duly appreciated by the Judges and the Bar in the Courts of Law in which he practised; but he was comparatively unknown to the public, until, in conjunction with Sir Charles (then Mr) Wetherell, he made his memorable and successful defence in the case of the elder Watson, arraigned for high treason. Hitherto his practice had been but limited; after that time briefs poured in upon him from all kinds of litigants, and from all parts of the country. The Radicals of that day contributed in no small degree to keep up the reputation which by that great effort he had acquired: for many weeks after, the walls of the metropolis, and all large towns, were placarded with his name as the triumphant counsel of Watson; and his health was drunk with rapturous applause at every public dinner at which the Reformers of that period met to advance their principles. In the year last mentioned, 1819, Mr Copley was appointed Solicitor-General, in which capacity he had a few months afterwards to appear for the Government in the prosecution against Queen Caroline. He was created Attorney-General in 1824. In 1826, he succeded Lord Gifford as Master of the Rolls; and in 1827, he was raised to the highest elevation a subject can attain: he was appointed Lord Chancellor.

Lord Lyndhurst is one of the most ingenious sophists that ever belonged to the House of Parliament. . . . . His manner is most insinuating. There is usually something so seductive in it, that, if you are not specially on your guard, you are sure to be led away. No one would ever infer, from any thing he says or does, that he has in his composition the smallest particle of the partisan. You would think on all occasions that the particular view he takes of a question is solely the result of disinterested, unbiassed conviction. In all he says, and in his manner of saying it, there is every appearance of sincerity. You would at once set him down as a lover of truth for its own sake. I am far from meaning to insinuate that he does not love truth for its own sake, or that he is not sincere in his political opinions. It is but charitable to presume he is so on all points of importance; but, like most other men on both sides of the House, he is obliged to view questions with the eye of a partisan, and to have recourse to sophisms where legitimate arguments are not within his reach. In most other men, the partisan and the sophist are too transparent to be mistaken; in the case of Lord Lyndhurst they are scarcely ever so. You are satisfied, as I have just said, that in him all is the result of honest conviction—that party considerations have never been allowed to weigh one atom in the conclusions to which he has come, nor have had any thing to do with the course of conduct he pursues.

Lord Lyndhurst is a nobleman of the most perfect coolness and self-possession. I never yet knew an instance in which an opponent disconcerted him, or elicited from him any ebullition of passion. He is always as cool and collected as if he had not a particle of feeling or passion in his nature. Even on those great and absorbing questions which agitate all other bosoms, he invariably maintains the utmost calmness and composure. His clear and musical voice is never raised, though it manifestly has ample compass, to any thing like a loud, or indignant, or energetic tone, nor did any one ever yet witness in him any thing approaching to vehement gesture. Seldom, indeed, does he use any gesture at all, farther than a very gentle movement of his right arm. He speaks in that calm and collected tone which you might expect in one who was addressing an audience of ladies, and who was afraid of giving utterance to any thing which might grate on their ears, or in the slightest degree agitate their gentle bosoms. Not even the most violent and furious attacks of his great enemy, Lord Brougham, can betray him into a loss of temper. I have seen him quite cool and seemingly indifferent, while Lord Brougham has been pouring out on him his most virulent vituperation, and I have also seen him rise up and ably repel those attacks, without affording the slightest indication of an irritated temper.

It is not to be inferred from this, that Lord Lyndhurst is either deficient in political feeling, or incapable of personal attachment. He may be decided in his opinions, or more attached to them and his party; neither is any one more alive to personal attack. His apparent coolness on the one hand, and his indifference on the other, are doubtless the result of a severe course of self-discipline, to which he subjected himself in early life. A man of his great shrewdness must have perceived, before his appearance on the theatre on public affairs, the immense advantages which self-possession, and apparent coolness and indifference under attack, give to one who has to take part in the conflict of politics, over an opponent; and therefore the noble Lord determined to repress every symptom of warmth of political feeling or sensitiveness to personal attack. Last Session he furnished some wonderful instances of this. The substitution of the Peel for the Melbourne Ministry, at the commencement of the Session, and the discussions on the Municipal Corporation Reform Bill, at a later period, gave to the personal attacks of Lord Brougham on the noble Lord, an unusual degree of virulence and furiousness. Lord Lyndaurst, however, to the great annoyance of Lord Brougham, bore them all with the most imperturbable equanimity. At the same time, he took special care to return the blows of his deadly enemy with equal effect, though with infinitely less apparent energy. On the very first night of the communications and explanations respecting the ejection of the Melbourne Administration, he hit Lord Brougham some hard blows, and yet seemingly in the coolest manner, in return for a fierce attack which the latter nobleman had that evening made on him. He pronounced it to be the flippant attack of a flippant person, and went on, without mincing his words, but with the most perfect coolness, to give him blow after blow, until, after writhing in his seat till he could no longer endure it, he rose up and called out, 'Order, order!' There was something amusing in this as the only person who had the right of correcting any one who trespassed against the rules of the House, was the noble Lord himself who, as Lord Brougham conceived, was guilty of such violation. This was like appealing from Lord Lyndhurst, as the person speaking at the time, to Lord Lyndhurst, as the Lord Chancellor. The noble Lord, however, heeded not the appeal: regardless of Lord Brougham's exclamations, he proceeded with the same ease and equanimity of manner in the work of retaliation as when his opponent first interrupted him.

Lord Lyndhurst excells, when he chooses to indulge in it, in quiet irony. Nothing can be more galling to his opponent than some of his ironical observations.

* * * * * * *

Lord Lyndhurst cannot be said, in the usual sense of the term, to be an eloquent speaker. His manner is infinitely too cold and formal to give that effect to his matter, which, when spoken, would deserve the name of a high order of eloquence. When his speeches are read, however, many passages commend themselves to one's mind as instinct with eloquence of a superior class. His style is clear, perspicuous, and simple in no ordinary degree. It has a good deal of the Addison in it: it is always correct; it is polished, without being elaborately so. He speaks with marvellous ease: his sentences flow from him copiously and naturally: he scarcely ever has to recall a word, nor could the most fastidious ear detect one out of place, in the course of a long speech. His delivery is neither too slow nor too rapid: he never speaks long at a time, in comparison with the length at which some other noble Lords would address the House on the same subject. He is always listened to with the deepest attention by noble Lords of all shades of politics. The moment he rises, all is quiet; and not a breath is to be heard till he has resumed his seat. Independently of his universally acknowledged talents as a debater, there is something in his very appearance and manner calculated to command attention and respect. He has a fine manly figure, and the moment he rises and commences his speech, there is, in addition to a very intelligent countenance, a manifest consciousness of his own intellectual superiority,—without any thing having the slightest resemblance to conceit,—which cannot fail of insuring attention and respect from all present.

In height, he is rather above the usual size, and, as just stated, is of a handsome make. His countenance, like his manner of addressing the House, is open and winning: he always looks cheerful and good-natured. Those who did not know his character would infer from the expression of his face, that he was soft and modest to such an extent as to trench on energy and decision of mind. His forehead is high, and well developed, and his mouth is full of character; his eye is quick and piercing, and his nose has a good deal of the aquiline conformation. His complexion is dark, and his face inclines to the oval form. What the color of his hair is, I do not know, as he wears a wig. He is apparently of a sound and healthy constitution, and looks much younger that he is. No one, to see him in the House of Lords, would suppose him to be in his sixty-fourth year. When he used to sit in a court of law, clothed in the habiliments of a judge, he looked perhaps as old as he is.

MISCELLANEOUS.

DISCOVERY OF AN ENGLISHMAN,

Who had resided for thirty-three years among the Savages at Port Phillip.

Abriged from the Van Deiman's Land Magazine.

Mr Batman, and others, referred to, had removed from Van Deiman's Land, to Port Phillip, on the coast of New South Wales, with the intention of establishing themselves there as settlers and large sheep farmers. Soon after their arrival they were struck by the stately gait of the natives, by the color of many, and the European countenances of some individuals, and by the comparative civilization which prevailed. Rude embankments with tolerable stone facing were found in parts constructed across creeks and inlets, with convenient sluices for the purpose of catching fish at the fall of the tide. Several of the bark-shelters, or wigwams, were formed in a superior and comfortable manner, tolerably well thatched, with a narrow opening for the door way, and fire-place in front. Pieces of wood were hollowed or scooped out to serve as calabash buckets to carry water, and the dresses of kangaroo skins were neatly joined together with regular stitches, and cut away so as to form a convenient vesture. The settlers however had not domiciled themselves in their new position many days when these and various other indications of ingenuity were satisfactorily explained by the appearance of a white man clothed in a kangaroo cloak. He was at first rather timid in his approaches, but when spoken to kindly, and offered a piece of bread, he threw off his reserve, and after eating the bread with apparent relish, and looking at it as if endeavoring to bring something to his recollection, he exclaimed with symptoms of delight glowing in his face, 'Bread!' Other English words soon returned to his memory, and he was at last enabled to communicate that his name was William Buckley; that he had been one of those who escaped from the encampment of the prisoners by the ship Ocean, formed by the late Col. Collins, in attempting, agreeably to the instructions of the British Government, to form a settlement at Port Phillip in 1803; that he had lived ever since with the tribe of the aborigines whom he then met with in the bush, and over whom he had long exercised the rule of a chief. He is a very tall man, having served as a grenadier in Holland under the late Duke of York; is from fifty-eight to sixty years of age, and in excellent health. Through the new settlers, he has forwarded a petition to the Lieutenant Governor, praying for a pardon, mainly with a view, we presume, to enable him to remain where he is, and to communicate the result of his intimacy with that interesting country, and the many valuable discoveries which he had made in it. This, we are glad to learn, his Excellency has kindly granted to him, impressing, at the same time, upon him, the expectation that he will continue to do all in his power to maintain an amicable intercourse between the aborigines and the whites; for he had already been the means of preventing a sanguinary attack of his tribe, through misapprehension, on the little party already settled there. In a philsophical point of view, this discovery is truly interesting, and a narrative of his various vicissitudes during his long sojourn, well told, would rival the classic work of Robinson Crusoe. The two prisoners from the Ocean absconded with him, but he had never seen or heard of them since the end of the first twelve months, when he joined the natives.—*Athenæum.*

[From Tait's (Edinburgh) Magazine.]

HIGH LIVING AND MEAN THINKING.

How much nicer people are in their persons than in their minds. How anxious are they to wear the appearance of wealth and taste in the things of outward show, while their intellects are all poverty and meanness. See one of the apes of fashion with his coxcombries and ostentation of luxury. His clothes must be made by the best tailor, his horses must be of the best blood, his wines of the finest flavor, his cookery of the highest zest; but his reading is of the poorest frivolities, or of the lowest and most despicable vulgarity. In the enjoyment of the animal senses he is an epicure—but a pig is a clean feeder compared with his mind, and a pig would eat good and bad, sweet and foul alike, but his mind has no taste except for the most worthless garbage. The pig has no discrimination and a great appetite; the mind which we describe has not the apology of voracity; it is satisfied with little, but the little must be of the worst sort, and every thing of a better quality is rejected by it with disgust. If we could see men's minds as we see their bodies, what a spectacle of nakedness, destitution, deformity, and disease it would be! What hideous dwarfs and cripples! What dirt and revolting cravings and all these in connection with the most exquisite care and pampering of the body. If many a conceited coxcomb could see his own mind, he would see a thing the like of which is not to be found in the meanest object the world can present. It is not with beggary, in the most degraded state, that it is to be compared, for the beggar has wants, is dissatisfied with his state, has wishes for enjoyments above his lot, but the pauper of intellect is content with his poverty; it is his choice to feed on carrion, he can relish nothing else, he has no desires beyond the filthy fare. Yet he piques himself that he is a superior being; he takes to himself the merit of his tailor, his coachmaker, his upholsterer, his wine merchant, his cook, but if the thing were turned inside out, if that concealed nasty corner, his mind, were exposed to view, how degrading would be the exhibition!

ANECDOTE OF GEORGE IV.

the following anecdote was related to me of his present majesty, as being well authenticated. When he was in Ireland, two or three years since, he told Lord Roden, a man of decided Christian character, that on a particular morning, he was coming to breakfast with him. He accordingly came, and bringing with him two or three of the nobility, and happened to arrive, just as his lordship had his family assembled for domestic worship. Lord R. being told that his guest had arrived, went to the door, and met him with every expression of respect, and seated him, and the gentlemen that accompanied him, in his parlor. He then turned to the king, and said, 'Your Majesty will not doubt that I feel highly honored by this visit; but there is a duty which I have not yet discharged this morning, which I owe to the King of kings—that of performing domestic worship; and your Majesty will be kind enough to excuse me, while I retire with my household, and attend to it.' 'Certainly,' replied the king, 'but I am going with you,' and immediately rose and followed him down into the hall, where his family were assembled, and taking his station in an old arm chair, which, I understand, has acquired an immense value from that circumstance, remained during the family devotions. This anecdote certainly reflects honor upon his Lordship and his Majesty;—while it exhibits in the one, the dignity of unyielding Christian principle, it displays in the other, at least the courtesy of a gentleman, and the natural homage which every man feels for a consistent, religious character.

Sprague's Letters.

[From the Maine Farmer.]

RUTA BAGA.

It may be that it will encourage the raising of Ruta Baga, if I state my success in that crop the last season, though not a remarkable large one, yet as hay and food for cattle has been, it was a profitable one.—It grew on just one fourth of an acre of ground, which yielded 204 bushels by weight, 64 lbs. to the bushel—the same as the law requires that Potatoes should weigh.

It is supposed by most farmers that two thousand pounds of this vegetable and a ton of hay will sustain our catlle as long or go as far in our stock as two tons of hay fed out understandingly, or in other words, they are worth as much, pound for pound, as English hay.—According to the above number of bushels and weight, there grew on the quarter of an acre worth $20 per ton—if Ruta Baga, weight for weight, is worth $20 per ton—the six tons and a half and 56 lbs. amounts to $130,56—equal to $522,24 per acre, when forage is thus high.

I will now give an account of the actual profit, as I sold some, and might have sold the whole at the same rate, for as hay has been high, I evidently undersold. Two shillings a bushel I sold for, 64 pounds by weight per bushel—at that rate the 204 bushels amount to $68—equal to $272 the acre. All can see that I undersold, as forage has been this season—but as the worth of hay is, take one year with another, they are worth and will bring 25 cents the bushel, if kept until April—at that rate my quarter of an acre would bring $51 equal to $204 per acre. It is worth while to attend to raising Ruta Baga—this question will be better answered when I make known the expense as I intend in a future communication.

WINTHROP.

BOERHAAVE.—The celerbrated Boerhaave, who had many enemies, used to say, that he never thought it necessary to repeat their calumnies: 'They are sparks,' said he, 'which if you do not blow them, will go out of themselves. The surest method against scandal is to live it down by perseverance in well doing, and by prayer to God, that he would cure the distempered minds of those who traduce and injure us.'

GREECE.—Prince Puckler Mauskau writes from Patras, 15th January, this year, to M. Leopold Schefer of Muskau: 'Greece is in the most deplorable condition—much lower in every respect in civilization than Barbary, and, as I hear, quite laid waste. You have seen the beautiful plain of Patras, now a desert overgrown with weeds and rushes, and without a single tree where formerly 10,000 grew. Robbers make the whole country extremely unsafe, and yesterday I came to a mill in the mountains, the owner of which, after being robbed, had his nose and ears cut off, and if I read right, his mouth also, as a remedy against freedom of speech. But for the English Consul I should be almost starved here, and yet every body tells me that Patras is the principal town in New Greece, not excepting Athens!'

EARLY FRUGALITY.—In early childhood you lay the foundation of poverty or riches, in the habits you give your children. Teach them to save everything;—not for their own use, for that would make them selfish—but for *some* use. Teach them to share everything with their playmates; but never allow them to destroy anything. I once visited a family where the most exact economy was observed; yet nothing was mean or uncomfortable. It is the character of true economy to be as comfortable with a little, as others are with much.—In this family, when the father brought home a package, the older children would, of their own accord, put away the paper and twine neatly, instead of throwing them in the fire, or tearing them to pieces. If the little one wanted a piece of twine to spin a top there it was in readiness, and if any thing was upon the floor, the older children had no need to be told to put it again in its place.

SANTA ANA.—The New York Star gives a biographical sketch of this Mexican tyrant, derived from a gentleman intimately acquainted with him. He was born in the city of Vera Cruz, and is 42 years of age. His manners are extremely affable; he is full of anecdote and humor, and makes himself exceedingly fascinating and agreeable to all who come into his company; he is about 5 feet 10, rather spare, has a moderate high forehead, with black hair, short black whiskers, without mustaches, and an eye large, black, and expressive of a lurking devil in his look; he is a man of genteel and dignified deportment; is of a disposition perfectly heartless, but has never evinced a savageness of character except in the massacres in which he has been implicated in Texas. He married a Spanish lady of property, a native of Alvarado, and has three fine children, yet quite young.

A VOLUNTARY FOOL. 'I saw, in September, a young American in Switzerland, who had been so long in Europe, (two years only,) that he had forgotten his own language! and though he did condescend to speak English at times, he lisped it so through the hairs of his mustachois, and he was so very graceful in all his gestures that he seemed to be the veriest fool I ever saw on earth. I took him for a fool,—and a fool, especially such a fool is a man out of the ordinary way,—but from it something is to be learned. I sought his acquaintance, and obtained it. Judge then what was my surprise to find this man whom I had fancied to be a fool, to be a very sensible man. Yet every body made fun of him;—he was the butt of all company. And why? Simply because he had un-*Americanized* himself; and had somewhere picked up a voice and manner which he thought to be mighty fine; but which nevertheless was neither that of a man or brute beast.'—*Brooks' Letters.*

APPROVED BOOKS FOR SUMMER SCHOOLS.

WORCESTER'S READING BOOKS.

1. *A Second Book for Reading and Spelling.*

Those who have used Mr. Worcester's Primer are aware of his peculiar talents in rendering those usually "dry subjects" interesting to children; and to them it is sufficient to say, that the *Second Book* has the same simple and attractive character as the *First*.

2. *A Third Book for Reading and Spelling;* with simple Rules and Instructions for avoiding common Errors.

We approve of the plan of this book; it is just such an one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

BOSTON READING LESSONS FOR PRIMARY SCHOOLS.

Alterations and additions have been made in the present edition of this work, at the request of the Committee for Primary Schools in Boston; and in consequence it has been adopted, by direction of the Committee, as the common reading-book in those schools.

ELEMENTS OF ENGLISH GRAMMAR, with Progressive Exercises in Parsing. By JOHN FROST.

This work is noticed by the Boston Association of Instructers, in a letter to the Author, as follows;—"We have attentively examined your Grammar, and we do not hesitate to say, that it appears to us better adapted to the younger classes in common schools, than any other with which we are acquainted."

THE CHILD'S BOTANY; with Copperplate Engravings.

"This book forms an easy and popular introduction to the study of Botany."

PETER PARLEY'S ARITHMETIC. *Peter Parley's Method of Teaching Arithmetic to Children.*

This work consists of a series of pleasing and beautiful engravings, illustrating scenes, sports, and incidents familiar to childhood. The engravings are accompanied by tales, anecdotes, and explanations, and these are followed by a series of simple questions in arithmetic, which the child is to answer.

From Rev. J. L. Blake, Author of several popular School Books, Boston.

The object of Parley's Arithmetic is to combine instruction with amusement. The attempt to do this has been successfully made; and the work, in my opinion, is well adapted to the use of children in families and in Schools. It is one of the best books on the subject I have seen.

From James Thatcher, M. D. Author of several valuable works, Plymouth.

Having examined 'Peter Parley's Arithmetic,' it is with much pleasure that I express my decided opinion in favor of its superior utility for the instruction of young children in the rudiments of the art. The author's simple mode of teaching by amusing examples and appropriate cuts, is admirably calculated to allure the juvenile mind to a knowledge of the subject.

From Isaac Foster, Principal of the Young Ladies' Seminary, Exeter, N. H.

"I am sorry I have not had the benefit of Parley's Arithmetic in years past. I have never seen any thing, having the name of Arithmetic, half so attractive. Children will have Arithmetic at the outset if they have the good fortune to begin with Peter Parley's."

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tf 7a

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Sacred Memoirs, vol. 2, being a History of Moses, the Jewish Law Giver. These are valuable books for Sunday School Libraries.—Just published and for sale by MARSH, CAPEN & LYON, 133 Washington st. tf m 19

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1. Old list of irregular, defective and redundant Nouns enlarged, and many new ones added;—Remarks on gender and on the force of different cases;—on an Alphabetical List of Nouns of the third Declension that are irregular in the formation of the Ablative singular, and of the Noun, and genplural; List of irregular and unusual comparisons; Observations on Proper Names and reciprocal pronouns, &c. &c.

2. The verbs are conjugated with the perfect participle, which is generally used instead of the supine, which is rarely found, though Dr Adam generally gives it (formed by analogy) without authority. Whenever the supine, however, does occur, classical authority is adduced, as it is for the participle and other parts of the verb which are seldom used, or which are in any respects peculiar. The classical citations are about three thousand.

3. The prepositions are treated of fully, both as used separately and in composition. The original import of each is given, and their secondary traced to their primary meanings.

4. In the Syntax Dr Adam's rules and observations are all preserved in their order, and about seventy new paragraphs, (nearly 20 pages) are added. To facilitate reference every paragraph is numbered.

5. The Prosody has been much enlarged, and the Horatian metres fully elucidated.

Professors and Schoolmasters are invited to examine this edition, as it is believed they will find it far superior to any other edition of the same work. Copies of the Grammar will be furnished gratuitously to teachers who may desire to inspect it. may 21

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Yours, truly,
B CUSHMAN,
Preceptor Portland Academy.

Extract of a Letter from the Literary Fraternity of Waterville College

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In behalf of the Prudential Committe of the Literary Fraternity of Waterville College,
R. GIDINGS, *Chairman.*

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